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Mercurius recte et chymice Sublimatus, in sua propria Aqua resolutus et rursum coagulatus.

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ALCHEMY.

A Select collection of Testimonies respecting the Doctrines and Practice of the Antient Alchemists:

Extracted from their Writings.

The following extracts, selected from numerous authors, contain a full elucidation of the hidden art on which so many thousand volumes have been written. The writings of these Philosophers, as they call themselves, and many of them were well entitled to that appellation, are for the greater part, indeed we may say all of them, written with studied ambiguity; to conceal the art; a disclosure of which, they were persuaded could not fail to prove prejudicial to mankind though, eventually it would certainly be far otherwise. The obscurity, however, which pervades their writings, ought not to be wholly ascribed to their wishes to conceal their knowledge. It is true that much of it may be attributed

to that love of mystery which held the diffusion of knowledge to be impious and wicked, because forsooth a bad use of it might be made by bad and impious men; and it is equally true that the fables and metaphors they made use of in the communication of that portion they were willing to communicate were often so ill chosen, so absurd, inapplicable and contradictory, that no person, but the one who had the ingenuity to devise them, could ever comprehend what they were intended to convey — but the principal cause of the veil that covers these writings, continuing so impenetrable, is the change; the happy change, that Philosophy has undergone since the dark ages, which has tended to render writings that in

themselves were obscure even to the philosophers of the time, who yet had a perfect knowledge of the systems of the day, almost incomprehensible to those who make themselves acquainted only with the modern systems.

The antients pretended to much more knowledge than the moderns lay claim to. The knowledge that certain invariable effects followed certain causes was not enough in their eyes: the cause of the cause was also to be explained! Nor was this difficult with men who were allowed to make whatever use of words might best suit their dogmas. When they had traced effects to their causes, through as many links as they were able; they always came

to first principles, and elements, & these were invariably the same!— whatever was the subject on which they treated! The most antient first principles were Sulphur & Mercury & to these, in process of time was added Salt; but all and each of these were composed of the four elements, Fire, Air, Earth and Water! The former, as employed by the Sophi, were mere terms of art, and very often had no relation whatever to the substances now known by these names. They were generic names for certain principles predominating, or supposed to predominate, in the subject of which they treated— a kind of Proteus to which they could give any shape, & by which they explained, to their own satisfaction at least,

the most intricate operations of Nature. Hence not only minerals but vegetables and animals were all composed of the same principles, salt, sulphur & mercury! Nor was this a difficult thing to comprehend when once the disciple made himself acquainted with the powers of Archeus, the workman employed by Nature in all her operations! It is true these Philosophers often disagreed in their detail of these intricate operations, but as all of them landed in the same elements they were all sound at bottom and in general were perfectly satisfied with each other!

But however defective their philosophy might be, certain it is their knowledge in some particulars

went far beyond what the Moderns, with all their advantages, can pretend to lay claim to. Their prime and grand arcanum was <u>the philosophers stone</u> — a secret which they concealed with much care, & which yet they were anxious should be discovered by a few, from their writings — and the only wonder is that it has not, long ere now, become as common as any other art. Their claim to this knowledge is not allowed by the moderns, but those who deny it cannot have examined the evidence with sufficient care: indeed many who talk most confidently on this topic are by no means qualified to give any opinion, of the smallest weight, on the question, and in fact are

much less intitled to be considered as Philosophers than these Antients whom they affect to despise.

A slight cursory reading of a few of the authors, who have written on this art, will not enable any enquirer to discover where harmony exists among them; much less will it enable him to reconcile differences which arise from the different ways in which they have respectively chosen to handle their subject. This knowledge cannot be acquired in a few months; no, nor even in a few years — and yet when once it is acquired it may be communicated to another, who has made himself a little acquainted with the old philosophers, in a few hours. The great difficulty in reading their writings is to distinguish

between their abstract, ideal principles, and those which are corporeal, tangible and actually employed in the work. The most candid among them admit, without any disguise, that though they talk so much about the <u>elements</u>, meaning the four elements, that with them the Artist hath nothing to do. He must leave to Nature to work with these as she pleases; nor need he trouble himself with making the principles, salt, sulphur and mercury, but take such as Nature will provide him with, ready made. What then are the substances which the Alchemists employed as their mercury, sulphur and salt? It is true that what one makes to be his mercury another puts for his

salt; that in their mode of Philoso-
phising they are often put one for
another; and that to all of them
are given innumerable names and
to each of them often the same name
– but it is equally true that how-
ever various the apellations are
that are given to them, each of
them are described, times innume-
rable, by their own proper cha-
racters and properties, in the writ-
ings of the Philosophers; and that
in number they are but three, an-
swerable to the three principles
held by the antients to be the first
products of their four elements. It
is true it is called "One thing", "two,"
"three", "four" and "five", but these
expressions, ~~but there~~ are mere quib-
bles, intended not merely to puzzle

the ignorant, but to surprize the adepts who might chance to see the work; for many wrote on this art, more for the purpose of shewing to others who possessed the secret, that the author also knew it than from any desire to communicate knowledge to the ignorant — and what is worse, many wrote & published books who knew nothing whatever of the subject.

The passages selected for the following pages are such as relate most directly to the three principles or materials, the Furnace & vessel, the work itself & signs which accompany it, & multiplication & transmutation. The remarks included between crotchets [in this manner] are no part of the text of the authors

quoted, but are introduced as helps to explain the passages in which they occur.

I The First principle, the ground work and foundation of the whole art is <u>Gold</u> – common pure gold, without any ambiguity or double meaning. This is "our Sulphur."

II The Second is <u>Mercury</u>, not common quicksilver, however, but that substance to which the Philosophers have given the name of "<u>our mercury</u>", "<u>our Diana</u>", "<u>our Moon</u>", "<u>our Luna</u>", "<u>unripe Gold</u>" and many other names.

III The third is what they call their "<u>secret fire</u>" – "<u>our mercurial water</u>" – "<u>Dissolving water</u>" – "<u>fire against Nature</u>" – "<u>Spirit</u>" – "<u>Spirit of Life</u>" – "<u>the Mover</u>" "<u>the Priest</u>", &c.

The first being well purified, and the second properly prepared, they are then joined together, and the compound, which is called Rebis, is then reduced to powder & mixed with the third. Thus are all the three principles united in proper proportion. Selections respecting the union of the former, form Part IV in the following pages — Part V consists of selections respecting the union of the three principles — Part VI of the furnace and vessel in which the matter is digested or concocted.

Part VII is passages which more or less include all the former, but are more full as to the mode of procedure & the effects that follow.

PART I,

OF SULPHUR.

⊙

Sendivogius.

The invisible tinging spirit is the pure fire of Gold..... The father of the Stone is Sol.

Pandora.

As Gold is the most perfect of all the metals so gold contains the tincture of Redness — Silver a tincture of perfect whiteness.

Rosarium.

He who knows how to make a tinging venom from Gold and its shadow that is Luna [i.e. common Silver] obtains our Stone.

Alanus.

He that knows not how to extract the soul from the body of Gold or of Silver, and to return it to the body, wholly deviates from the right path.

Laurentius Ventura.

You will never arrive at any perfection unless Sol and Luna [our moon] be united into one body. — Whosoever will obtain a true work let him take the heat of Sol and the Moon's spittle. [Join the two in rebis.]

Artephius.

You must extract a living and incombustible water, and then congeal or coagulate it with the perfect body of Sol.

Eiraneus Philalethes.

Whosoever desires to enjoy the secret Golden-Fleece, let him know, that our Gold-making Powder (which we call our Stone) is only Gold digested unto the highest degree of purity and subtile fixity, whereto it may be brought, by

Nature and a discreet Artist; which gold, thus efsensificated, is called _our gold_ (and is no more vulgar) and is the period of the perfection of Nature and Art..... Let Gold therefore be the one true sole principle of Gold making. .. This doth in our work supply the place of the male, therefor it is joined [in rebis] to our _white & more crude gold_. [The M ♁ ♂ is called unripe ☉]

The same.

Sulphur doth, in this work, supply the place of the male [Observe, the ☉ is here called 🜍], and whosoever undertakes the transmutation art without it, all his attempts will be in vain; for all the Wise men affirm That there can be no tincture made without its _latten_ [before cal-

called ♀], _which Latten is Gold, without any double speaking_.... In ☉. [common fine ☉], which is the gold of the Sophi, the tincture of goodness lies hid.

D'Espagnet.

Whosoever seeketh the Art of perfecting and multiplying imperfect metals, out of the nature of metals, goes in error, for from metals must metals be derived even as from man, man..... Perfect bodies [☉ or ☽] are endued with a more perfect seed, and under the hard bark of the perfect metals the perfect seed lies hid — _In auro semina sunt auri, quamvis abstrusa recedant._

The same.

They that hold _sulphur_ and _mercury_ to be the matter of the Stone, by the

name of sulphur they understand Sol and common Luna ..... He that seeks for a physical tincture without Sol or Luna, loseth both his cost & pains; for Sol affordeth a most plentiful tincture of redness, and Luna of whiteness, for only these two are called perfect, because they only are filled with the substance of purest sulphur, perfectly clarified by the skill of Nature.

Artephius.

Nature is to be amended by its own like nature; that is Gold or Silver are to be exalted in our water.

Sendivogius.

Although thou shouldst have the first matter, according to the Philosophers, yet would it be impossible for thee to multiply that central salt without gold ..... The Philosophers stone or tincture, is nothing else but

gold, digested to the highest degree: for vulgar gold is like an herb without seed, which when ripened will bring forth seed: so gold, when it is ripe yeilds seed or tincture .... Gold may yeild fruit, and seed, in which it multiplies itself, by the industry of a skilful artist, who knows how to exalt nature ..... The body which yeilds the seed is Gold: Luna or silver, not the common [but our ☽, the M ♁ ♁], is that which receives the seed of the gold. [this luna is the garden in which the solar scion is planted].

Water Stone of the Wise.

∫☿ The terrestrial body of gold must be dissolved, destroyed and putrified and deprived of all its powers [& its native properties].

Eirenaeus Philalethes.

Whatever any sophist may suggest or any sophistical author may affirm, let none take you from this ground: viz. that as the end you look for is Gold, so let Gold be the subject on which you operate and no other.

Metallurgia.

Since the Alchemists can obtain this sulphur they may rejoice! All agree that the sulphur of the Philosophers comes out of gold – This is the foundation of their universal medicine: this is the little golden book which Trevisan says he won [discovered] with great soul-labouring, & which dropped out of his hands into the fountain, after which he saw it no more..... The

King alone enters the fountain [the M ♁ ♁ when rebis is made], out of which he received his beginning and essence in the mines.... This is the rose-coloured blood of the lion which, according to the Turba, must be united with the gluten of the Eagle.

Vade Mecum Philosophicum.

By "the Root" Count Bernard Trevisan means the same that Ripley does by "the basis of the work"; namely, the mature sulphur, which is in gold perfectly digested.... This root is the chiefest principle in our work.... It is so called because it has the effect to introduce perfection or determination, and brings the other principles to its own perfection. Therefore it is denominated

by Ripley "the Fire of Nature," and "the Father of the third menstruum"; and not without reason; for this one principle determinates and glorifies the two other principles

Augurellus.

Seek not the principles of gold anywhere else; for in Gold is the seed of gold: though being close shut up it retires deep and is to be sought by us with tedious labour.

Raymund Lully.

Two [metals] are more pure than the rest, namely gold and silver without which the work cannot be begun or finished; because in them is the purest substance of sulphur perfectly purified by the ingenuity of Nature. Out of these two bodies, prepared with sulphur or arsenic, our medicine may be extracted.

Trevisan

The subject of this admired science is Sol and Luna, or rather Male & Female. The male [☉] is hot & dry, the female [our ☽] cold and moist.

Ripley

Like as fire of brenning the principle is
So is the principle of gilding Gold I wys.
If you intend therefore to make
Gold and Silver by craft of our Philosophy,
Thereto neither eggs nor blood thou take
But Gold and Silver, which, naturally
Calcined, wisely and not manually,
A new generation will forth bring,
Increasing their kind as doth each thing.

Eirenaeus Philoctetes

Seeing the perfection of matter is form why should any studious in Philosophy neglect to contemplate the perfection of Gold ..... If its per-

manency and beauty be not such as to captivate his thoughts and hands from working on things impure and fading, I must tell him his offspring will not be long lived, for such as the tree is, such is the fruit.... This form is called Sulphur.

Bacone.

Sol, which is our Sulphur, is reduced into Mercury by Mercury.

Geber

That Gold is the tinging sulphur appears by this: that being mixed, with argent vive by sublimation it transforms it into a red colour

Avicenna

Gold being the most noble among metals, the most compact, perfect and fixed, if it be dissolved and separated in most little parts it becomes spi-

spiritual and volatile like the ☿,
and that by reason of its heat; and
then it hath a Tincture without end,
and that tincture is called the hot
masculine sperm.

Rasis.

We truly do dissolve Gold that
it may be reduced into its first nature, that is to say Mercury.

Sawtre.

All Sol is brass, but all brass is
not Sol..... therefore use always the
nobler member, that is to say Sol;
for it is the Kind of Kinds, and Form
of Forms: it is the first and last in
metals, and it is among them in
their natures as the Sun is among the Stars. [It can communicate light to them].

Hydropyrographum Hermeticum.

My son thou oughtest to choose no other Body for thy work but Gold, for all other bodies are rank and imperfect; and therefore the philosophers do make choice of Gold before all other things .... the most perfect, illuminating all other bodies and infusing life into them..... Therefore my Son observe that the red philosophical sulphur is in the Gold.... All the philosophers do witness that their red sulphur is Gold.

Johannis de Monte Raphaim.

If you wish to obtain the greatest secret you must endeavour not only to purify vulgar gold, but also to tinge it so that it may become seven times more red..... To make ☉ still more perfect than it is naturally is not in the power of Nature,

but this may and must be accom-
plished by an intelligent artist if
he wishes to obtain the jewel of
knowlege.

PART II,

OF OUR MERCURY.

ΔΔ♁♂.

Metallurgia.

They err who advise Gold to be amalgamated with common mercury, or with antimonial or some other running mercury made of a metal; endeavouring to preserve the same in a quick, fluid mercuriosity by all kinds of foolish processes – endeavouring to find out the arcanum of our Tincture without taking away the first life, notwithstanding the Philosophers declare, that our mercury is not a living [i.e. a fluid or running] but a coagulated mercury [i.e. a regulus.].

Vade Mecum.

A crude, immature and coagulated Mercury vive, not yet fixed, is the destroyer of the perfect bodies [☉ and ☽]

for truly it destroys them, incrudates & softens them, and renders them fit for our work. It is the offspring of Saturn and is acknowledged as such by the Philosophers, and it is the only and the greatest secret in the whole art.

It is necessary that it be freed from all superfluous and burning sulphur with which it is joined in the mine [being found in the state of a sulphurit], after which that which lies hidden in the centre thereof will be manifested.... The sign of its right preparation is a beautiful whiteness, like the purest silver, a heavenly brightness and a wonderful glittering on the face of its fractures when broken, like the polish of a bright sword... In its crude state it is a poison.... a thousand names

have been given to it.... Ripley calls it the Green Lion which devours the Sun .... In the Turba Philosophorum it is called sea-water in which the perfect body is decocted until it [the sea water] is congealed. Artephius calls it the most sharp vinegar of the mountains. .... It is the offspring of old Saturn, for which reason it has by some been called Venus, and principally for this reason – because she hath been connected with the warlike Mars, and been caught by Vulcan in the fact [Iron is added in preparing the regulus]. It has also been called a wood and has received the name of Diana. It is likewise called the Philosophical Mercury... and by Artephius a middle substance – because neither a mineral [crude ♁]

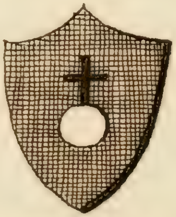
nor a [maleable] metal... It is, moreover, a middle substance between *the body* [☉] and *the Spirit* [secret △], between *earth* and *water*. Compared to the *perfect body* it is pure spirit, but compared with *the mineral water* [or secret fire] it is a body, and in truth a *hermaphroditical body*...... This is the true *Protheus*, the most wonderful of all concrete bodies [N. B. *a concrete*]. When joined with the perfect body they melt incredibly fast in a [comparatively] low heat, and the perfect body is quickly changed, and even suddenly transformed, into the appearance of mercury [being readily dissolved in the fused ΔM ♄♂]; & though in the air it be *congealed* [when cold] the whitening of the *Red Laton* is already conspicuous.

Sendivogius.

We do not say, that the ☿ of the Wise is a common thing & that it is openly named, but the matter from which the Philosophers extract their 🜍 and ☿ are common enough. The ☿ of philosophers [🝛 ♁ ♂] is not found in the earth, but must be prepared by art, by joining the 🜍 [of ♂] to the ☿ [of ♁]. He never shews himself openly, in his naked form. He is put under a disguise by Nature [it is found in the form of a sulphuret]. We say, 🜍 and ☿ are the minera of our ☿ in a crude state [i.e common 🜍 and ♁]; and this ☿ has a power to unlock, kill and revive the metals, which power it has received from the acid sulphur of its own nature.

Eirenaeus Philalethes.

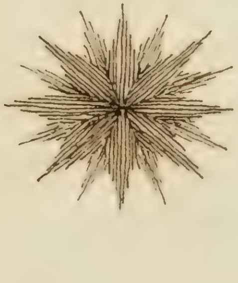
The father of our Hermaphroditical body is a metal [♂] and his mother a mineral [crude ♂]; take then the most beloved daughter of Saturn, whose arms are a circle argent, and on it a sable crofs, on a black field, which is the signal note of the great world,



espouse her to the most warlike god who dwells in the house Aries [In aftrology ♈ is given to ♂ as one of his houses], and thou shalt find the Salt of nature. With this salt acuate thy Water.

The same.

They [the Magi] took the offspring of Saturn in hand.... the stylanx or trier of gold.... They found in this child of saturn [♁] no actual 🜍, but only potential.... Therefore they sought farther for an active 🜍, and that most throughly, and at length they found it in the house Aries. This 🜍 is most greedily received by the child of Saturn... it draws it to itself like a Magnet, & swallows it up in its own belly and hides it; and the Omnipotent hath imprinted his royal seal thereon.



Nodus Sophicus.

Place your whole foundation on the Salt [the salt of Nature], as in the salt is the principal secret, so much concealed by the old masters.

Incertus Macrocosmus.

In the first degree the Stone is called Adrop, Philosophical lead, antimony. In the second [when the 🜍 of ♂ has been joined to it] it is called the Philosophers water, the Philosophers mercury.

The same.

The body of [our] salt, on account of its fiery spirit, is called ☿. By the Eagle the Philosophers understand mercurial water, and by salt they understand Saturn [i.e. the offspring of Saturn M ♁ ♂.]

Sendivogius.

Our Azoth is the seed of all metals and has been formed by Nature nearly of an equality of the Elements & metallic concordance. Therefore in this alone, and in no other thing, the strongest power is to be looked for and to be found. In all Nature there is but one thing from which our art proceeds, and this is mercury, but not vulgar running mercury. It is a stone and no stone, and is only called a stone by way of similitude —

1. Because its minera or Ore, when dug out of the mine in its matrix, is truly a stone and a hard dry subject [ore of ♁] which can be pounded and reduced to a powder like a stone.

2. Because after the destruction of its [natural] form, (which must be taken from it as a stinking burning sulphur) and dissection of its parts natural, it must finally be digested [with the other elements of the Lapis] into a stone, fixed and permanent in the fire and fusible like wax.

Now if you know for what you enquire, you must certainly know this our stone; for you must possess the seed of that which you wish to generate or multiply. Therefore bend your mind entirely to the first metallic concrete which Nature has brought to a metalline form, but left unripe and imperfect. In this [when you have called in the aid of the warlike god]

you will find our Salt, Mercury, and Sulphur, tender and highly pure. In this Our Diana you will also find the saline mercurial water inclosed in the Fountain

Anonymous.

Having found the true subject, the true root of potable gold, you must observe that for its preparation and solution not the body of ☉ [not gold itself in this first work] but the primum ens of ☉ [viz ♁] which contains within itself that medicinal fiery element, conquering and penetrating all things, is to be taken

Artephius.

Antimony is a mineral participating of Saturnine parts and has in all respects the nature thereof.

This Saturnine Antimony agrees with gold and contains in itself argentum vivum, in which no metal is swallowed up except ☉; and ☉ is truly swallowed up by this antimonial argent vive ...... for this water is friendly and agrees with the metals, whitening gold, because it contains in itself white or pure argent vive.

The same.

Now this water is a certain middle substance; clear as fine silver. [the 🝛 ♁ ♂].

Eiraneus Philalethes.

The whole secret of our preparation is, that you take that mineral which is next of kin to gold and to mercury, [♁]; impregate this with volatile gold, which is found in the reins

of *Mars* — with this purify your mercury until seven times are past; then it is fitted for the Kings bath. Yet, know that from seven times to ten the mercury [M ♂ ♂] is made better & better.

Sendivogius.

There is granted unto us one metallic substance which hath a power to consume the rest, for it may be considered as their water and mother. Yet there is one thing, and only one thing, namely the radical moisture of the sun [⊙] and moon [☽] that withstands it, and is bettered by it. That I may discover it to you, it is called *Chalibs*, or *Steel* [M ♂ ♂]....... There is another *chalibs* [common ♂], which resembles this, created by itself of Nature, which knows how to draw

to draw forth, by virtue of the sun-beams [viz the volatile ☉ of ♁], that [philosophers mercury, the △ ♁ ♂] which so many men seek after, and thus [crude calibs, native ♁] is the beginning of our work [for with with it, by means of ♁, we make our sophic chalibs].

Incertus.

The Philosopher's Lead is not Lead ore [or common lead] but the stellated regulus of Antimony.

Eirenæus Philalethes.

Take that thing [△ ♁ ♂] which we please to call gold, but it is not gold [not yet ripe ☉] yet it is in truth gold [our unripe ☉]. It is metallic and proceedeth from a mineral [♁]. Art by the help of Nature reneweth this. It sheweth an ugly

face to a fool, but to a son of Art it appears admirable. It is stellar-white, [The regulus must be pure and stellated] and tender in its youth and to many people appears mean and vulgar, nay most people deem it a thing of no value. From this is made a thing of great worth [the perfected red powder of projection] shew that thing to a Goldsmith and he will swear it is gold [having the appearance of a splendid deep coloured ☉ calx] but sell it not if you be wise, for it is the basis of manyfold secrets. [When once obtained you have only to feed and multiply it, and this you may do ad infinitum].

Cato Chymicus.

The four seasons of the year in our work are as follows: the winter

is the Ravens-head; spring brings the White dove or Swan; the summer, citrine and Autumn perfect Redness.

Boerhaave

The term menstruum seems to have had its rise thus: Lully and other antient chemists observing the most kindly solutions to be made by digestion, with a heat no greater than that of the human body, in about 40 days, they termed this space of time a philosophical month, and the solvent employed a menstruum, intimating that the body performed the dissolution by a Menstrual digestion. This term, indeed was at first appropriated to the solvent for the Philosophers stone, but it afterwards came to be applied generally to all solvents.

All minerals of a metallic nature are solid menstrua, and especially antimony, which dissolves metals with as much ease as fire thaws ice. But there is no method yet known of recovering the metals with which antimony has once been fused: all of them except ☉, being lost in copellation therewith, which furnishes reason to suspect that it destroys the metallic form.

This is certain, that nothing is better suited to alter the nature of metals than antimony. Whence I cannot but suspect the adepts made use of antimony as a menstruum in the preparation of their Stone; nor do I believe there is a better way to obtain that secret — at least were I to go in-

quest of it, I should willingly begin my enquiries with this property of antimony.

Eireneus Philoctetes.

Beware of common sulphur, which in no wise is fit for our intente, being an enemy to metallic love; capable indeed of viciating, but not really marrying a virgin mercury [☿]; but being ambitious and powerful enough to compel, usurps the throne, [being joined with ☿ in the Sulphuret] and truly possesseth the same in peace, till the right heir [first ☿ and afterwards ☉] comes, who is stronger than he, who dispossesseth & casts him out, & takes possession himself. Let thy first work therefore in practice be to assist the right heir [separate the common 🜍 by means of ☿].

Hydropyrographum Hermeticum

All the Metals have their rise from water, the root of all metals. Therefore they are reduced into water, as ice by heat is reduced into water, because it hath been water before..... It [our ▽] dissolveth the bodies [of ☉ or ☽] readily. It is father and mother; it openeth and shutteth, and reduceth metals into what they were in the beginning. It dissolveth the bodies and coagulates itself along with them. The Spirit [our secret fire] is carried upon the water [i.e is added to it]: that is the power of the Spirit is seen to operate there, which is done when [or after] the body is put into the water [i.e the secret fire must not be added till after you have made Rebis] ..... One of the greatest secrets, my son, is to free this stone or mercury vive

from its natural bonds.... that is to reduce and dissolve it into its primogenial water [the natural crude ☿ must be separated from it and the ☿ of ♂ substituted]; for unless this be done all will prove but lost labour......

Let him who by divine assistance obtaineth this blessed water render thanks to God, for he hath the key in his hands wherewith he may open the fast locks of all metallic chests.... This blessed water is called, by the philosophers, the daughter of Pluto, having all treasures in her power. It is also termed the white, pure, delicate, undefiled virgin Beja, without which no generation nor increase can be effected.

And therefore the philosophers espoused this delicate pure virgin to Gabricius to the end they might raise fruit [first joining them in Rebis & then by adding the secret fire] ..... Although Gabritius be costlier and more esteemed by the world than Beja yet he alone can ✓ produce no fruit.

To this virgin and blessed water the philosophers have, in their books, given many thousand names. They call it heaven, celestial water, celestial rain, the dew of heaven, May dew, water of paradise, parting water, aqua regis, a corrosive aqua fort, sharp vinegar, brandy, quintessence of wine, growthful green juice, a growing mercury, a viridescent

water and *Leo viridis*, quicksilver, menstruum, blood, urine, horse piss, milk, virgins milk, white arsenick, silver, Luna, juice of Luna, a woman, feminine seed, sulphureous vapouring water and smoke, a fiery burning spirit, a deadly piercing poison and basilisk that killeth all, a venomous worm—serpent—dragon, a scorpion devouring his children, a hellish fire, a sharp salt, sal-ammoniac, common salt, sharp sope, lye, a viscous oil, Ostriches-stomach devouring and concocting all, an eagle—vulture, bird of Hermes, a vessel and seal of Hermes, a melting and calcining furnace—with innumerable names of birds, beasts, herbs, juices, &c.

Leona Constantia.

Let the two heroes Saturn [♄] & Mars [iron] fight together. Though the former is peaceably inclined let them have three or four violent assaults [viz by the addition of Nitre in the crucible when making the aaa]. After this they will be reconciled, and as a token thereof they will erect a glorious banner, resembling a Star.

Multum in Parvo.

The Chalibs of Sendivogius is aaa♄♂, which is the first and the coagulated Mercury of the Philosophers; but it must be highly pure.... The philosophers Mercury, which dissolves Gold and Silver, is a dry mercury otherwise it could not be coagulated with the perfect metals.

Johannis de Monte Raphaim

Old Saturn presents us with a brilliant ore produced in its mine out of the first matter of all metals. ..... In Antimony and in vitriol [viz ☿ic formerly held to be a white ⊕] is much good.... This universal mercury [viz of old Saturn] is nothing else [N. B.] but the Astral Salt, which some have called heavenly.

Marrow of Alchemy.

The substance which we first in hand do take
Is mineral, to Mercury of kin
Which a crude 🜍 in the earth doth bake –
Vile to the sight yet glorious within
 'Tis Saturn's child what need you any more?
 Conceive it right, for this is our first Door.....
This is our Dragon ....

This their Green Lion, which wt. charms they spill'd
Hoping at length his fury for to tame.
On Cadmus societies they let him prey
And by his might they found he won the day
The fray when over, lo a morning star
From out the earth was seen for to appear
....
The salt, in Saturns offspring it is found.........
The sulphur in the house of Aries seek
This is the magic fire of the wise
To heat the Kings bath ....
This kingly work th'Almighty seals, to teach
The prudent, that the royal infant here
Is born, whom streight they dilligently search,
And by the Star to him they are brought near......
This substance it is stellate........
This is our Steel, our true hermaphrodite:
This is our Moon ......our unripe gold.......
Old Saturns son let two parts taken be
Of Cadmus one, and those so long be sure

By Vulcan's aid to purify, till (free
From faeces) the metalline part be pure:
This shall be done in four reiterations
The Star shall teach you perfect operations.

PART III,

OF THE SECRET FIRE.

☿m.

Nodus Sophicus enodatus.

Our Philosophical Mercurial water [secret fire] is the key whereby all coagulated, fixt and unfixed metallic and mineral bodies are radically and physically dissolved and reduced into their first principle. This mercurial water has been kept very secret by all the Philosophers, as the secret of the whole art.

Dienheim

When this spirit [☿] has been sublimed [converted into sublimate] it is called, the water which washes and cleanses itself; because [in the warmth] it ascends with its most subtil essence and leaves its corrupting particles behind. This ascension the Philosophers have named Distillation, Washing, Sublimation.

Flamel

Our whole secret and work is made with our water, and from it and by it we obtain all that we require. It dissolves the body, not by a common solution, as the ignorant think, who look for a clear water like that of rain, but by a true philosophical solution, so that the body is converted into an unctuous and viscous water [azoth] out of which the metals were originally formed.

Nordeus Sophicus enodatus.

How this philosophical water or fire, water of mercury, is to be prepared, the philosophers have carefully hidden. Raymund Lully has written better of it than others, but in a disguised manner.

Flamel.

The life of all things is the water. This water makes a solution of the body and the spirit [rebis] and gives life to dead things.

Mathaeus Erben Von Brandau.

Whoever wishes to work by my advice... let him learn to make vitriol and nitre, before he attempts this secret work, otherwise he will fail in practice. [He means the Sophic vitriol, ☿r, in which, however there is no vitriolic acid. Several salts were antiently called vitriols to which that name is not now given]

Anonymus Verbum dimissum.

The quicksilver used by Philosophers is purified from its terrestrial stench and filth by a philosophical sublimation.

Artephius.

The whole of this secret is.... Antimony, and a Mercurial sublimate.

Radix Chymiæ.

When ☿ is sublimed with Roman or blue 🜖 and common salt, the mercury ascends from them snow white, and carries up with him the Q. E. of the 🜖, so that in such a sublimate the Q. E. of 🜖 is invisibly concealed, although the sublimate appears snow-white [such was the opinion of the old chemists]. If you want this mercury to conquer the gold he requires seven or nine Eagles, that is: 7 or 9 sublimations. [We know that when rightly performed one sublimation makes it as perfect as a hundred.]

Dr. J. M. Faustius.

The clearest and best description how to prepare the Secret Fire, according to the practice of former times:— ☿♎ is dissolved in ∇F, the ∇F is then distilled from it, and the calx is sublimed snow-white — and there remains behind, in the bottom of the vessel, part of the ☿ burnt and foul. The pure ♎ is dissolved again in fresh ∇F, distilled & sublimed again, and this purification and sublimation is repeated 3 times, or until after sublimation no faeces are left behind – and this they called quinta essentia mercurii et vitrioli, and of the same nature as gold. ["All that is wanted is a pure muriate, or oxymuriate 915 of mercury].

Artephius.

Our *moist fire*, by dissolving and *subliming* that which is pure and white, casts forth or rejects its faeces or filth, like a voluntary vomit..... The pure and white substance ascends upwards, and the impure and earthy remains fixed in the bottom.... this must be taken away and removed because of no value, taking only the middle white substance rejecting the feculent earth which remains below [and also any light flowers which may rise into the neck of the subliming vessel] The clear, white, pure and clean matter is wholly and only to be taken & made use of....

This *sublimation* is, without doubt, the key of the whole work ... In this *whiteness* [♎] the antimonial and

Mercurial soul, is by a natural compact infused into and joined with the spirits of Sol and [our] Luna .... In this whiteness is the soul infused into the body [this is the priest that joins the male and female in an indissoluble union] and in this is our Philosophical sublimation [effected], not in the impure ☿ of the vulgar, which has none of the properties that adorn our mercury drawn from its vitriolic caverns [sublimed from salt & vitriol, as was antiently the practice - vitriol being then considered indispensably necessary].

It is most certain therefore in this art that the soul extracted from the bodies [Gold and our ☽], cannot be made to ascend, but by adding to it a volatile matter [our secret △].

Eirenæus Philaletha.

I will tell thee, and that faithfully, what kind of water this is, it is the water of Salt-Peter, which is known as Mercury [It is a salt white like salt Peter, but known to be mercurial].... Our water is truly pontick, serene, Christaline .... we make it by Art. [by sublimation]. ... Whosoever hath once made up our water nothing remains to be done but to cast in a clean body [rebis] in a just quantity, shut the vessel and so let it stand till the complement of the work.

Water-Stone of the Wise

The Philosophers have written much of a vaporous water, which they have called the fire of Wisdom, and they have said that this is not a material or elemental, but an essential or

supernatural fire, sometimes called a Divine fire — this is our aqua mercurii, which is excited by the help of common external heat, administered by art. A R 41

Eirenaeus Philalethes.

Especially and before all things be careful in your internal heat, viz the proportion of your water [the Philosophical mercurial ▽] for your sulphur [☉]. This you must add and supply to it in the beginning of your work .... This performs all the work within, and without this your external heat is of no value.

Benedictus Figulis.

When the Philosophers speak of ☿, understand our mercury; by the water understand ☿ sublimed from its proper salt & coagulated into a salt. [☿r]

Clangor Buccinae.

The Water [secret △] is the Spirit which purifies, subtilises and whitens the body.

Ludus Puerorum.

The water is purifying and is the efficient cause of the purity of the whole body and of the Medicine. The Water [secret △] operates two things in the earth [rebis]. It wa-
shes and tinges it. While it washes it is called water, and when it tin-
ges it is called air.

Incertus.

Distilled Vinegar is not the Vinegar
of the Philosophers. Their most sharp
ZSS vinegar is the secret fire, which ex-
Snew tracts the essence from antimony,
that is, from ꟿ ♁ ♂ and forms A-
zoth.

Pandora.

I [says ☿] am the Father of all the metals, a viscous water and a sulphurous earth. I am found in the depths of the Mines, where I was born: from me do all metals proceed. When I am in my natural running form [common quick-silver] I perform some operations; but were I sublimed I could perform wonderful operations..... I am the living water, Lac virginis, and every secret is in me.

H. Von Batsdorff.

According to the antients, not a balneum Mariae, nor ashes, nor sand, but the Fire of Calx vive [one of the names given to the secret fire], or the heat of our Mercury [not our Diana but the sublimed salt] is the right fire.

Bernard Trevisan.

In our Art we employ a twofold heat — that of the sulphur [☉] & that of the Fire [the secret fire], that the one may assist the other. But the fire is not of the substance of matter [not common combustible matter]... though it augments the work. Were it so it would daily increase the work [leaving an incombustible residue] which is erroneous. The fire which Nature requires governs, in a peculiar manner, the whole art, and we can add nothing else. By a vehement fire [that of combustion] the principles are not reciprocally altered among themselves [which is the effect sought] nor are they moved. Let there be made, therefore, a fire continual [not needing to be replenished], digesting, not violent [not that of actual combustion], subtil, inclosed [viz in the glass], aerial, surrounding, [embracing the whole matter], altering and not burning. — So may God love me as I have told

thee the whole construction of the Fire. Consider, therefore, my words and ruminate on them one by one. Verily the fire comprehends the whole art.

The same.

In our work we must attend to the weight of the sulphur in the ☿. And since, as I have before said, the element of fire, which does not predominate in ☿, in its crude state is the very thing that alone digests the matter, it is necessary that every one, who would become a true philosopher, should know how much more subtle the element of fire is than the other elements [viz of our compound], and what proportion of it [by weight viz], is necessary to conquer them........

Now for a conclusion.... lend

an attentive ear. Our work is made from one root and from two mercurial substances .... conjoined by the fire in friendship, as the matter itself requires, assiduously boiled until out of the two one is made [viz by means of the conjunction effected by the "inclosed" secret fire.]

The Same

Our sulphur [☉] when it is joined with its water [our ☽] or mercury doth by little and little consume and drink up the same by the help of the fire.

The same.

I deny not that a drossy & impure Mercury may and ought, by a simple salt, to be sublimed or purged once or oftener, according to a due philosophic

experience ...... For there are sublimations of mercury from its own proper bodies which are conjoined & mingled with it by an amalgamation with it in its most inward parts, from which being oftentimes raised and reunited, it rejects and loses its superfluities., and is not confounded in its nature, and afterwards it is very agreeable to the Philosophic work, and powerful to dissolve metallic species.

Ripley.

Thy water must be seven times sublimate,
Ells shall no kindly dissolution be,
Nor Putrifying shall thou none see
Like liquid pitch, nor colours appearing,
For lack of fire within thy glass working,
..... therefore make fire thy glass within,
Which brenneth the bodies more than fire
elemental; ......

Botulphus.

That gentle fire, which is the White fire of the Philosophers; is the greatest and most principal matter of the operation of the Elements

Laurentius Ventura

The whole art is comprehended in ...... Sol, Luna & Mercury..... In two of these is found the Sulphur white and red..... the tinging rays.... but the Stone of Mercury unites and binds them both. [The Stone of Mercury is the White fire.]

Leona Constantia

Every one knows how to boil water over a fire, but if they knew how to boil fire in water their knowlege would shew them a different work from that of the Kitchen.

JS

Artephius.

The error in this work is chiefly to be attributed to ignorance of the true fire, which is one of the moving principles that transmutes the whole matter into the true philosophers stone. ..... In a short time that fire, without any laying on of hands will complete the whole work. And by the means of this our fire the medicine will be multiplied (if joined with the crude matter) not only in quantity but also in quality or virtue. Therefore, seek out this fire with all thy industry, for having once found it, thou shalt accomplish thy desire, because it performs the whole work, and is the true key of all the Philosophers, which they have never yet revealed.

PART IV,

OF REBIS.

Eirenaeus Philalethes

We have three conjunctions, alls which must be known by him who intends to complete this Mastery.

The first is gross...... it is the amalgamation [by fusion] of Sol with our mercury [[illegible] ♁ ♂], which, because the mixture is made of two things, is called Con;unction dipltative; and the compound is now called Rebis, that is, two things, according to the verse. Res Rebis est una confecta. In this mixture there are two natures the one more active which is the mercury, the other more passive, which is gold...... These two thens must be mixed.... this is a manual work [performed in a crucible] and the last manual work, next to the putting and sealing of it in the egg.

Incertus.

The beginning of this Art is One only thing [Rebis] composed of two substances — a fixt [☉] and an unfixed [our ☽]. One [☉] is the seed, the other is and remains the Mother. The one is the Red fixed servant, the other is the White Wife. One is the mercury [ΔM ♁ ♁] the other is the sulphur [i.e. ☉].

Pandora.

As gold is the most perfect of all the metals, so gold contains the tincture of redness — silver a white tincture, tinging with perfect whiteness. With these bodies the ☿ is mixed [i.e. with either of them] and is fixed. [by its digestion afterwards with the secret △].

Sendivogius.

The invisible tingeing spirit is the pure fire of gold. This is concealed & caught in the centre of the coagulated salt [the Salt of Nature — our mercury].

Our art is nothing else but an equal mixture of the powers of the elements, of heat and dryness — cold and humidity; a natural equality; a union of the man [☉] and his wife [Diana], though the man proceeded from the woman. This is a conjunction of the fire of Nature [☉] with the Radical humidity of the metals [our ☿].

Flamel.

Take thy beloved son [☉], more beloved than all thy other children, and marry him with his own sister

Beja, who is an amiable & tender daughter [our ♀]. Gabricius is the husband, Beja is the Wife. She corrects and ameliorates Gabricius, because he proceeded originally from his wife; and although Gabricius is of a warmer constitution than Beja yet no conception can take place without Beja. Now when Gabricius and Beja lie together in the bed [the crucible] he quickly dies, for Beja conquereth. Gabricius, holds him fast and incloses him in her body, so that not the smallest atome of him remains visible — with so much love and sympathy does she embrace him, conceive by him, and divide him into the smallest invisible particles.

Johan de Monte Snyders.

The Universal medicine which cures all human and metallic diseases is concealed in gold and its magnet [🝛 ♁ ♂, the Chalibes of Sendivogius].

Laurentius Ventura.

These two are Sol [☉] and Luna [our Luna]. You will never obtain perfection unless Sol & Luna be united into one body.

Dyonisius Zacharias.

The mercury that contains both metallic sulphurs [the 🜍 of ♁ in the 🝛 and the 🜍 of ☉] is called animated mercury [rebis]. After this central intimate conjunction, it is the genuine animated mercury of the Philosophers.

Incertus Macracosmus.

From a motive of Christian Charity I will illustrate this [the animated ☿] a little, as I sincerely pity honest well inclined searchers of this divine and true art, who lose their money and precious time, & but seldom obtain any thing. I will therefore point out what is to be done with this matter that it may be brought to a fruit bearing joyful issue.

When you have got the true matter [♁], the viscous water, as the most experienced philosophers call it, you must coagulate it into a saline body [make a ΔM ♁♁]; in this body [called by many the salt of Nature] lies concealed a fiery mercurial spirit [derived

from the ♂]; but this is not common quicksilver [it is the ☿ of the philosophers]. The metals of the philosophers are not the vulgar metals, as ⊙, ☽, ♃, ♄ – The body of the Salt, on account of its fiery spirit is called mercury. By the Eagle they understand mercurial water [secret △] and by salt they understand Saturn [ꟿ ♁♂]....

The true matter has been named by various appellations by the philosophers, though in truth it is one thing Rebis, the philosophers mercury ..... the Hermaphrodite [when the ꟿ ♁♂ is animated with ⊙].

Mathaeus Erben Von Brandau.

Whosoever wishes to work by my advice, let him attend to what I have written, and consider well what

my venus is [viz the 🝛♁♂ called Venus because of her first connexion with ♂ in forming the 🝛]? which must be married to the King [gold] that no abortus may be generated. Let him learn to make cinnabar [viz Rebis,+ because when ☉ is joined to our ☽ the two are fitted to produce, by the after digestion with secret 🜂, the Red tincture: this he should understand] before he attempts ~~the~~ this secret work, otherwise he will fail in practice.

Eirenaeus Philalethes.

First take thy body which is ☉, and thy water [🝛♁♂] which is ☿, the one [☉] ready made by Nature to thy hand, the other thou must prepare..... Mix these together in due proportion.

We have in our work properly three mercuries [☉, 🝛♁♁ and secret △] of which one [the 🝛] is to be prepared by the philosopher. This being joined with the perfect body, and set to digest, [the secret △ being first added] the glass is shut, and then, in this first composition is the matter called Rebis.

Sendivogius.

If Gold couple eleven times with our Chalibs, it sends forth its seed, and is debilitated almost unto death. The chalibs conceives, and bears a son more excellent than his father, for when the seed is put into its own matrix it purifies it, and makes it a thousand times more fit and apt to bring forth the best and most excellent fruits. [The Tincture is more excellent than ☉, having redundant virtue.] .... If thou give our Old

Man [i.e. the Philosophers Saturn viz the △△△♁♂] Gold, or Silver to swallow, so that he may consume them........ thou shalt have a medicine to cure the leprosie [of the imperfect metals]. ..... Seek for that hidden thing out of which is made, after a wonderful manner, such a moisture or humidity [△△△♁♂] as doth dissolve gold without violence; yea as sweetly and naturally as ice doth melt in warm water. [Gold does so in the sophic mercury when you make Rebis.] Nothing is so friendly to this as gold.

Helvetius

Elias the Artist hath told me, that the Chalibs of Sendivogius, is the very mercurial metallic humidity whereby, or by the help of which, an

artist can, without using any corrosive, extract the fixt Solar and Lunar rays, and separate them from their bodies [☉ and ☽] in an open crucible in the fire [joining the chalibs with ☉ or with ☽, not with both at once, but with either of them, to make Rebis].

Raymund Lully.

The perfect body [☉] must first be calcined in the water [our ☿] and therein reduced to an impalpable powder [be divided per minima] before you take the second water [our mercurial water or Secret Fire] to unite therewith in its due proportion.

Khalid.

Sol or Luna must be calcined philosophically with the first

water [our Luna] that the perfect body [viz the Sol or Luna vulgar] may be opened and become porous to enable the second mercurial water [the secret △] to have the readier ingress.

Metallurgia.

When, by our art, we make the perfect sulphur [⊙] to re-enter the womb of his mother [AAA ♁ ♂] uniting him [in rebis] to that body whence he had his origin, he may again be born a second time. In this operation the sulphur of Sol is united with the sulphur of Mars concealed in the animated Mercury [AAA ♁ ♂] but not yet bearing rule therein: so that sulphur [gold] is here united with sulphur [♂] and the one is mended by ye other.

Faxe Aurum.

Pure gold is of most difficult and hard fusion, but with Antimony it melts in a moderate fire.... If you mix Gold with Regulus of Antimony the gold forgets its pristine stubbornness in the fire, and now melts, like lead or tin, in a small heat. Silver [which may be used in place of gold] though difficultly fused per se, yet when mixed with it [the M of ♁] the two soften each other to such a degree that separately to melt them would require ten times more heat.

Bloomfields blossoms

Join thou in one body with a perfect unity
First the Redman and the white woman,
 these twaine:
One of the man's substance & of the woman's three
By liquefaction.... which conjunction is called
 diptative.

Kelley

Now what is meant by Man & Wife is this:
Agent and patient, yet not two but one,
Even as was Eva, Adams wife I wiss
Flesh of his flesh and bone of his bone.

Rasis.

Make the marriage between the Red husband and the White wife and thou shalt have the mastery.

White woman – ♀ · ♂ – Red man

Gold & Silver man & wife

Sun & Moon

PART V.

OF THE THREE PRINCIPLES.

Dienheim

As an Egg is composed of 3 things, the shell, the white and the yolk, so is our Philosophical Egg composed of a body, soul and spirit. Yet in truth it is but one thing [one mercuriall genus], a trinity in unity & unity in trinity – Sulphur, mercury & arsenic

Flamel.

They say that the three things are of one nature, of one matter & essence, one water and one root – and they verily tell the truth.

Basil Valentine.

The three principles of the Universal are but one thing – the true spirit of mercury, and <u>anima sulphuris</u>, with the spiritual salt, united under one heaven & dwelling in one body. This is the dragon & the Eagle [☿ & secret △] – the King, the

Lion [☉] — The green Lion [♒♁♂] the spirit [secret △] and the body [☉]

Anonimi verbum dimissum.

Compose therefore our most secret stone from these three things and nothing else, for in no other things are contained that which so many seek after. This amalgama or natural composition, when managed in the right manner, you may say in truth is but one thing — our stone. This whole composition is a mixture whose price and value is inestimable. This is our Brass mentioned in the Turba.

The Turba

Know ye that no true tincture can be made but from our Brass, that is from our confection

which is made of <u>three</u> things. Employ these and you must get the Mineral Stone.

<u>Pandora</u>

Our tincture or medicine cannot be made from any other substance, but only from our brass; that is from our confection, or <u>almaga</u>: that is out of our metals ☉ or ☽ and their souls, by means of our Spirit which is ☿ [that is secret △].

<u>Water Stone of the Wise.</u>

Seek <u>three</u> in one thing, and one in <u>three</u>. Open these and shut them up again and you have the whole art – <u>Solve et Coagula</u>. The Spirit [secret △] will give the Soul to the body. The Spirit attracts the Soul and returns it to the dead body,

[i.e. to the putrified ☉] and at length the three remain united.

<u>Laurentius Ventura.</u>

One thing [the Secret △] containeth and conjoins the medicine, two compose it [ꟿ♁♁ & ☉ joined in Rebis.] therefore <u>three</u> are joined in one body. This Magistery proceedeth from one Root [mercurial] which is expanded in more than one, but must be reverted into one.

<u>The Same.</u>

The Stone contains <u>three things.</u> The whole art is comprehended only in three things; that is in Sol, Luna and mercury [☉. ꟿ♁♁ and secret △] with the cause of their preparation. In two of these bodies [in Rebis] alone, is found the ☿ of the Philosophers, white and red,

in which wise Nature preserves the seed – and in this only are contained the tinging rays, by the aid of our gold; but <u>the Stone of ☿</u> [secret △] unites and binds them both. As it consists of three species the name <u>albenus</u> or <u>albar-acris</u> has been given to the substance, which is composed of three things, that is, earth [Ml ♁ ♂], water [the philosophical mercurial water or secret △], and fire [the △ of Nature viz ☉]. As the egg hath got a shell, the white and the yolk, and out of these three, one distinct thing, the chick is generated by the nourishing heat of the hen, so, in like manner, our composition is governed, and by putrefaction becomes Air, which is the spirit. The Stone is <u>one</u> in trinity

and *three* in unity, because therein are contained a body, a soul & a spirit. The body fixes, the soul vivifies and the spirit tinges.— [not one without the other, but all three united perform these necessary operations – dissolving, putrefying, quickening, tinging, and fixing.]

Tauladanus.

According to the testimony of all Philosophers there are *three* parts belonging to the Elixer, viz soul, body and spirit

1. The soul is nothing else but the *ferment* or the *form* of the Elixer [⊙].

2. The body is the paste or matter [viz *our moon* ♒ ♁♁].

3. The third part of the Stone is

the Spirit [our mercurial water or secret fire].

The two first named must be taken from metals alone, namely the Form from gold or silver — the matter from ♄, ♃, ♀ and ☿. [Our moon is sometimes called lead, tin, venus & must be joined to ☿]. The Spirit being the seat and vehicle for the soul [the 🜍 of ☉] infuses the soul into the body [our Luna]; & these two extremes, soul & body [before united in rebis] are conjoined by the spirit [secret △] with an indissoluble bond.

If this mediator were taken away the soul [of the volatilised ☉] could never be centrally & permanently united with the body [the ☽]. Nothing but this Spirit, this dry liquor, [secret △] attenuates or dissolves

the Form [☉] and the matter of the stone [the ♃♄♁♂] and reduces them to a spiritual nature. This spirit is called by the Philosophers: Heaven, Dissolving mercury, Menstruum, Azoth, Quintessence and an hundred other names.

Alanus

He that knows not how to extract the soul from the body of ☉ or of ☽, and to return it to the body wholly deviates from the right path. This is done as follows:

The soul of the body of gold or of silver is extracted by the spirit of mercury [secret △]; and by this means the spirit of ♀ is exalted and ameliorated, and the soul [volatilised ☉] is united with the spirit; and the body of Venus or

Jupiter receiveth the united soul & spirit and thereby receives a perfect life — and by this the imperfect metals are perfected and revived. [Venus or Jupiter here mean the ΔΔ♁♂]

Sendivogius

There is a stone and yet it is no stone [♁] wherein the whole art lieth concealed. Nature has formed it but has not brought it to perfection. You will not find it above ground: it groweth only under the foundation of the mountains. In this subject lies the whole art.

Whosoever hath the fumes or vapours of this thing [ΔΔ♁♂] and the golden splendour of the Red lion [☉], with highly pure mercury [secret △], and knoweth

the red sulphur in this composition, he has the foundation of the whole art.

Pandora.

From me [says ☿] do all the metals proceeds. In my natural running form [common quicksilver] I perform some things, but when sublimed I can perform wonderful operations. Whosoever shall join me with my brother [gold] and my sister [our Diana] shall have cause to rejoice all his life. I shall then be able to kill and revive myself and all metallic bodies.

Nodus Sophicus enodatus.

Attend carefully to the weight, as it is of much consequence. A correct proportion must be observed in the conjunction of the mercurial essence

of the Philosophers. The antient Arabian posessors of the Stone say thus: The weight of the Male [☉] must be singular [1 part], but that of the female plural [2 parts]. Take care that the woman [M ♁ ♂] do not domineer over the man, nor let the husband be too powerful over the wife - permit not the Aqua resolvens [the dry mercurial ▽, or secret △] to be too deep [i.e. too large in quantity for the other two], that the Seed or Sperm [☉ in rebis] be not drowned. In regard to quality [or the nature of the principles] make a Unity in Trinity. [The three principles of which the one tincture, the Lapis, is to be made, must have a metallic affinity for each other]. In the parable of the

Mill, the wheels and their number, denote the proportion of the Mercury [our Luna] to the Sulphur [gold]; and the water, which drives the wheels, is the menstruum [viz the Secret △].

Sendivogius.

These three [salt, sulphur and mercury] are in all things, and without them nothing exists or can exist naturally in the world. But, as the antients Philosophers have named only two principles, that the searcher into Art may not err, let him know, that though they describe only sulphur & mercury yet without salt they could never have attained to this work, since salt is the key and beginning of this sacred science......
These three principles are all necessary,

being the near matter; for the matter of metals is twofold – Near & Remote. The near is Sulphur and Mercury. The remote, the four elements, out of which God only can create any thing. Relinquish then the [primary] elements, for thou canst make nothing of them but only these three principles – Nor can Nature herself make any thing else out of them. As thou canst produce nothing but these three principles, why labour foolishly to produce from the elements what you may find made ready to your hand by Nature. Be satisfied therefore with the three principles out of which Nature produces all things in and upon the earth ... mineral ... vegetable ... and animal. In the animal

kingdom the body, spirit and soul, bear a special resemblance to the work of the Philosophers. The body is earth [answerable to the Ш ♁ ♂]; the spirit is the water [our mercurial water or secret fire], and the soul is fire, or sulphur of Gold. The spirit increases the bulk of the body, but the fire its virtue. And as there is more of the Spirit in weight than there is of the Fire, the Spirit exerteth itself & overpowers the Fire and draws it to itself, and so each of them increaseth in virtue; while the earth, which is the medium between them is increased in weight. [This passage shews how far the Philosophers have been from using the same terms in the same sense. Many of them

make ☉ or Rebis the body; ☿ ♁ ♁ the soul; and secret fire the spirit. Without attending to this diversity among them we cannot find out the thread of Ariadne].

The Same.

The father of the Stone is Sol [gold], the Mother is Luna [our Luna not common silver], and the wind [viz the volatile secret fire] carries it in its belly — that is the Sal Alcali, called by the Philosophers Sal acumi niveum [the sharp snow white salt], the vegetating salt hidden in the body of Magnesia.

Metallurgia.

Mercurius solutus [the Secret △] dissolves the matter, mercurius coagulatus [☉] coagulates & fixes, and Mercurius corporeus [our Diana] mul-

multiplies the tincture of our fixed mercury [⊙]…

The first matter [⊙ and M̲ ♁♂] is by the old Philosophers called sulphur and mercury; that is form & matter; but they conceal the medium [our secret △] by which these two are to be conjoined.

Theophrastus.

The first matter is sulphur, Salt and Mercury. [Sulphur, ⊙; ♁ Salt, the Salt of Nature M̲ ♁♂; and Mercury, our mercurial dry water — or Salt, the Secret △; and Mercury our Diana].

ker

♂

Vade Mecum Philosophicum.

Tell me, What are the principles of the Stone? — If your question concerns the genus, it is one & but one [one mercurial or metallic genus]; but

if you ask how many species? Three species and no more than three enter our work..... Know that though three distinct species must enter into the composition of our stone, yet neither of them, taken separately, is the material principle of our Stone such as they are vulgarly known...

When you have united these three species in due weight and proportion, then by a long decoction, in a duly graduated heat, it will yeild you that one true principle which contains all that is required in our Stone.....

Three species only are necessary in this work which Count Bernard has plainly enough indicated where he says: "Our work is made of one root of two mercurial substances,

crude but pure, extracted out of their mines." By "the Root" the Count means.... the mature sulphur, which is in gold perfectly digested.... This one principle determinates & glorifies the other two, which are therefore called superficial principles. Yet by them the weight is increased, & by them the death & putrefaction of the compound is effected.

Bernard Trevisan

Our Sulphur when joined with its water or mercury doth by little and little consume and drink up the same by the help of the fire....

When three are made one, in the form of a congealed substance, then it hath in it a true tincture:...... hence all they who tinge with Sol and his shadow, and with the poison,

that is Argent vive, do perfectly &
complete our stone, which we call
the great and perfect gum.

Ripley

One in gender they be, but in number not so
The father is the Sun, the Moon truly is mother,
The mean [viz of union & solution] is Mercury....

The Same

Let the body be sotelly [subtily] filled
With Mercury.......
   One of the Sun, two of the Moon,
   Till altogether like pap be done.
Then make the Mercury four to the Sun —
Two to the moon as it should be
And thus thy work must be begun
In figure of the Trinity.
Three of the body [viz Rebis i.e ☉ 1 and
      our ☽ 2] and of the Spirit [secret △] three:
   And for the unity of the substance spiritual
      [viz the secret fire]
   One more [making 4 to the Sun] than of
      the substance corporal.

Ripley

The second manner [of conjunction] is
called Tryplative [threefold],
Which is conjunction made of things three,
Of body, soul, and spirit ......

The same

Consider first the latitude of thy precious stone
Beginning in the first side noted in the West,
Where the Red Man & the White Woman be
made one,
Spoused with the Spirit of Life to live in
love and rest.

Carpenter.

Of Titan Magnesia [our D] take the clear light,
Of the red gum that is so bright,
Of the philosophers the sulphur vife
I'called Gold withouten strife

Of them draw out a tincture,
And make a matrimony pure

Between the husband and the wife,
Espoused with the water of life:
And see that none division
There be in the conjunction
Of the Moon and of the Sun,
After the marriage is begun;
And that mercury the planet
In love make them so to meet
That either with other be joined even
As a stone engendered sent down from heaven.

Bloomfields Blossoms

[After directions for making Rebis by joining "the Red Man and the white woman" and ordering them to be reduced to dust, he proceeds thus:

In a true balance weigh them equally,
With three times as much of the firey dragon
Mixing altogether ......

Bloomfields Blossoms

Loch that thou join in one, persons three—
The fixt, the variable and the fugitive,
Till they together taste death and live.
The last is the Dragon fell
That shall the other twaine both slay & quell:
The Sun and Moon shall lose their light
And in mourning sables they shall them
dight, &c

Eireneus Philoctetes.

The matter is Mercurial, the quality Sulphureous, reconciled by Salt—which als may be, and sometimes are called the Water, the Spirit and the blood— or Body, soul and Spirit..... Salt prepares Sulphur, Salt and Sulphur prepares Mercury, Mercury preserves them. So that without salt, sulphur cannot be prepared or set at liberty from his prison it being the only key thereto; without salt

and sulphur Mercury cannot be qualified; and without mercury Salt and sulphur can effect nothing, it being their proper vessel or matrix. But be sure all be homogenial or the mercurial simplicity will be impossible: therefore make the latter judge of the two former, for all metalline things are tried in a mercurial balance.

Avicenna.

I advise you to work only in Sol, and Lune (our ☽) and Mercury, because the whole benefit of the Art consists in them.

Hydropyrographum Hermeticum

It is impossible for Gold or Silver to perfect other bodies that are imperfect unless the body of Sol or Lune be born anew or regenerated by the water and the Spirit.

Ripley

And now my son, that I may say something of the Philosophers Mercury, know that when thou hast put thy water of life to the Red-Man, who is our Magnesia, and to the White Woman, whose name is Albifica, and they shall all have been gathered together into one, then you have the true Philosophers mercury .... See therefore my son that thou diligently puttest all these matters (which though they are three are yet but one only) in a glass vessel, and lettest them quietly putrefy.

Johannis de Monte Raphaim

Sulphur is the father of life, Mercury is the fountain of life, the Salt is the centre of life .... the constant compa-

nion of Sulphur is Mercury: they never quit each other, for the one needs the other. But the Salt preserves what Sulphur and Mercury produce. Thus is Salt the true copulator of Sulphur and Mercury.

Marrow of Alchemy

Thus is thy work with Trinity begun.
The body and its soul are first conjoined
And both are with the Spirit mixed; the Sun
The Moon, the Water - these are one in Kind,
In number three, and yet indeed but two;
For why the Sun is hid, nor light doth shew.......
One ounce of Sol, and of the Magnet three,
Four ounces of the body make: to which
Four ounces add of water. There let be
Thus ordered: first let Sol his robes so rich
Be whitened by the moisture of the Moon
Which with a gentle Fire will be done.
That mass [rebis] shall then saturnine to the eye
Appear, and fluxible in heat like lead:

Then pour on it of Virgin mercury [Secret △]
The pondus due: thus is the Body red
And fixt, and solid in the hidden centre
But to the sight White, volatile & tender
This done, in readiness a vial glass,
Oval, or spherical, be sure to have
In which the matter put, nor out must pass
Ought of th'inclosed air, which for to save
Seal up the neck with Hermes Seal & then
The spirits are secured within their den.

PART VI.

OF THE FURNACE AND GLASS.

H. Von Batsdorff.

A single small furnace, wherein the degrees of heat can be maintained, is sufficient. Let it be safely placed where no accident can happen from fire. Place an iron pot in your furnace containing sand or ashes, and put your small glass phial therein, and do not take it out until you see the whole mass converted into a beautiful blood-red colour — the sign of ultimate perfection.

Pandora

During the solution the fire must be gentle, but in the sublimation it must be a little increased, and towards Redness it must be strong.

Radix Chimia

During the solution the fire must be soft, in the sublimation middling,

in the coagulation temperate, in the White-making steady, in the Rubifying strong. If you are ignorant of the heat you will fail.

Laurentius Ventura.

The heat must be linear unto the end of the work. When the fire is equally kept, the subject, by the action of heat, is the better altered from one nature to another, and that which was humid first will become dry, the black will become white, & the white citrine & red.

Water-Stone of the Wise.

Place it (the glass) in a convenient furnace and begin with a gentle, continual, airy & vaporous heat; such as a hen causes sitting on her eggs.

Pandora

Begin with a soft heat, until peace is made between the water and the fire [until the principles are united in perfect blackness.]

Walchius.

A slow heat preserves the natural or radical humidity. The Philosophers require a fever heat, such a one as the hen gives to her eggs.

Laurentius Ventura.

As there are many degrees of heat, the question is how it must be — strong or Gentle? To this we answer that in the beginning the fire must be gentle as Lilium says: Know then that without heat nothing is generated. Intense heat causes destruction, and cold is as bad; but temperate heat is pleasant to the

body. By a gentle heat the corrupting humidity is extracted...... It suffices to administer a continual slow heat, according to the operation of our work – that is a natural heat.

Pandora

When thou seest the first water [the secret △] without any ascending thereof fret not about the fire; only have patience until the spirit and the body are become one.

Water-Stone of the Wise.

Our Aqua Mercurii is excited by the help of common external heat, administred by Art.

Incertus.

If you wish to see the sign of putrefaction it is necessary that you procure an external moving heat,

for as Nature in the mines boileth by means of a gentle heat, in like manner our philosophical matter receives power to alter itself from such a degree of artificial heat as may be able to stir up its inward power. This artificial heat must not be violent, but soft and gentle, only able to act on the most subtil particles, to raise & mix them, until the whole composition be broken, divided without any manual separation, and converted into perfect blackness.

Pontanus.

Put it on the fire [i.e. in the furnace] with such a proportion of heat as shall only excite or stir up the matter, and in a short time that fire [the secret sophic △] will complete the whole work.

Radix Chymiæ.

The putrefaction of the body is the beginning of the work, and is effected by a gentle heat, so that nothing may ascend in the horse dung, i.e. in our mercury. [The solution effected by the secret internal fire he here calls horse dung; but the gentle heat mentioned is that which is applied externally.]

Johan de Monte Snyders.

You must be particularly careful about the goverment of the fire, which must constantly remain in its right degree and must never cease; for if the natural heat should fail, your work will die and an immature birth will follow, and that which is immature can only work according to its own nature.

Incertus Macrocosmus.

Concerning the fire, I must tell you candidly that two kinds of fires are required, an external fire and an internal. The one without the other can effect nothing. The external elemental fire must excite the internal so as to cause it to act, and the external heat must not overpower the internal, as Count Bernard says rightly "it must be a steady digesting fire not too vehement."

Alphedius.

Putrefaction is effected in a very low heat, like that of warm and moist horse dung; and in no other, so that nothing may ascend.

Pandora.

Put a lamp under your glass, and light it. Keep it burning

night and day continually. Take care that it be never suffered to go out.

Incertus Macrocosmus.

When you have put the genuine matter in its proper vessel it then requires only a Natural heat, so arranged that the external heat may not surpass the internal but only excite it to action. If the heat is too great no alteration can possibly take place. A great heat can only destroy & burn the matter so that nothing useful can come out of it – On the other hand if your heat is too small the materials will be dried up and become hard. The metallic spirits lie dormant and inactive, and cannot operate if not excited [by

an external heat] and vivified by a living [internal] fire. As this is of great importance the Artist must be careful not to commit an error in this point, otherwise he will do nothing.

Water-Stone of the Wise.

Put a small fire under it [the glass] to excite the internal heat, as Pontanus says; as a child must lie in a natural animal heat in the Mothers womb.

Take care, through the whole work, that you do not increase your heat too much, especially during putrefaction; because, during putrefaction, the internal natural power begins to subtilise the body. Therefore to preserve the internal heat of the bodies from injury be careful,

especially during putrefaction to keep a gentle heat.

Johannes de Padua.

Be careful not to make your fire too strong. This would cause the matter to sublime and would destroy the work. Notice what I say: if you make your fire gentle and govern it prudently that it may not exceed the internal heat [of the secret △] you will be certain to bring your work to perfection.

Observe then! as soon as the internal heat of your matters or of the body, by feeling the power of the external heat, awakeneth and begins to act, the matter has then heat enough to operate perfectly, conformably to her own nature, and, without doubt, to produce

its fruit by the power of Nature within. Even if you have made the work ten times before, be not too bold with your heat, but govern it with care, or your work will be destroyed.

<u>H. Von Balsdorff.</u>

The natural or external heat must cause the internal to awaken and to operate. The External heate must not, by too much violence, surpass the internal, or all your labour will be in vain.

<u>Eirenæus Philalethes</u>

As the stone is compared to man, and its first humid regimen to a bath, therefore make the first degree of heat <u>pleasant</u>, <u>gentle</u>, <u>like a hot bath for a naked person</u> — which is a lower degree of heate

than he can bear, and causes but a gentle sweat.

The second degree is a little higher, whereby a copious perspiration would be induced, and this is as hot as a man can bear it.

The third degree is so much hotter as to cause a hissing & bubbling and cannot be borne long by the hand; for our Composed work in this degree of heat rises in bubbles, which fall down again, rising and falling continually.

The fourth and last degree, which brings dryness, cannot be borne by the fingers without burning them.

[In these degrees this author is here more candid than where he directs (in Ripley Revived) to use

such a degree of heat as woulde keep "tin or lead molten".]

The Same

I swear unto thee, upon the faith of an honest man, that if thou urge thy fire so as to make ought sublime, in the days of this regimen [that of Saturn], thou wilt destroy the work irrecoverably; be content then, with good Trevisan, to be detained in prison 40 days and nights, and suffer the tender nature to remain below in the bottom [avoiding any kind of sublimation.].

Laurentius Ventura.

Our Stone has got its own fire, which, however is inactive unless excited and moved by external heat.

Sendivogius.

Our blessed work must be conducted agreeably to the four seasons of the year.

The first with us is winter – Cold and humid.

The second, Spring, is warm and humid.

The third is the warm and dry Summer.

The fourth, Autumn, is the harvest or time for reaping our fruit.

The heat of the first regimen must be like that of a hen sitting over eggs to hatch chickens; or similar to the heat in our stomachs which digests our food. This heat continues until blackness – it may even be continued till the matter is

changed into Whiteness; but if this heat be transgressed and the matter be kept too hot, you will never obtain the wished for Ravens head, but either a sudden transient redness, or a red oily matter swimming on the superficies – Perhaps the matter may begin to sublime: in that case the composition may be taken out of the glass and imbibed de novo with our virgins milk [Secret △] and then you may recommence the concoction with more prudence, endeavouring to avoid similar errors in future.

When the White appears, you may increase your heat a little, to the second degree, until the

matter be perfectly dried up — which heat may be compared to that of the sun when he goes from Taurus into Gemini. [The degree of heat here spoken of is merely comparative. If his winter heat is equal to that of a hen's on eggs when hatching them his spring heat must have a proportional increase of temperature. This remark applies equally to what follows:] When the Stone is perfectly dry the fire must be increased again, answerable to the increase of the sun's heat when he passes into Leo.

Johan de Padua.

In the beginning of the work the first degree of heat must not

be higher than the warmth of a sitting hen. In the midde of your stove you must make a door which you can open & shut, so that you can feel in the pot how quick or how gentle your heat is. Let it be such that when you touch the pot your hand may feel pleasantly warm. Attend to what I say or you will greatly damage the work. Take care, above all things, not quickly and rashly to increase your heat; for if you make your fire too intense and the external heat should quickly overpower and conquer the internal heat of the materials, the body would retain the spirit; or else the spirit will sublime, and especially in the end, when the

body is converted into a Spirit: therefore be attentive in governing the fire rightly, or you will destroy your work.

Isaacus Holandus.

There are three colours.... the first two must be produced by a very low heat, which heat must be increased very gently.

Eirenaeus Philalethes.

See that thy furnace be trusty, else thou mayest and wilt fail; for tho' the fire of coals do not effect any thing, yet it excites, and the Water [the mercurial water or secret △] though it be of a wonderful nature, yet it acts no farther than as it is stirred up [by the external △], and any intermission in this work, after it is begun, will destroy it. Therefore the

wise men have called the furnace an athanor, that is Immortal, shewing that from the beginning to the end the fire must not go out.

Ripley.

Take heed to defend your glass from a violent heat, and a sudden cold: make use of a moderate fire and beware of vitrification.

Metallurgia.

Having prepared your principles, put them, most intimately mixed, into a proper glass, so that only one third part of the glass may be filled. Shut the glass closely that nothing may evaporate. Place it in ashes, or in sand, and administer the first degree of heat - Such a heat that, without burning your hand, you may be able to suffer it to rest on

the ashes or sand, or on the upper part of the neck of the glass. Keep it in this heat, without moving or disturbing it, until complete blackness and various colours appear and whiteness follows. It is of great moment that you do not hurry your work and burn up the matter by too much heat...

...... Be careful of your fire that it be not too strong..... you ought to have blackness with such a heat that you can hardly bear your fingers on the glass, and yet can bear the heat without burning them. This regimen must be continued till you have gone through perfect blackness into dryness, and until the matter is become snow

or silver white and fixed, and the Queen is born. This is obtained by one and the same linear heat. Then you must increase your heat, but not out of reason till the matter becomes yellow; and so continue and it will become of the most perfect deep sinnabar or carmine redness, or like unto a quiet glowing fire.

Marrow of Alchemy.

.....beware impatience do not cause
Thee through an itch of mind for to be bold.
In this thy work to transgress Natures laws
For no man sooner errs through heat or cold
Than he who through impatience of mind
Cannot expect its time which he would find
Move not thy glass, nor open, else thou wilt
Endamage, nay destroy thy work: beside
Encrease not fire rashly, lest that spilt
Thy work thou see. There's nothing all the Tide
That this thy work doth stand so much in fear
As too much fire: one hour will cost thee dear.

Marrow of Alchemy.

Beware thy Spirits find not where t'exhale,
For that thy work would spill, & also cause
Much hurt unto the Workman. If you fail
Herein, you break one of the strictest laws
Of all this work: nor cause them so to rise
As for to break the Glass, which brittle is.
Therefore as strong thy glass be sure thou get
As may be, without either knots or flaws,
Equally blown for strength, which thou shalt set
Within a ring of brass, where thou shalt cause
It to be fixt, with moistened bone-ash: this
Closely prest down a certain safe-guard is
...... With gentle fire thy work assay,
For that is certain. Be not mov'd with haste
Thy work t'anticipate; no not a day;
But bide with patience till the black be past,
Then may'st augment thy fire, but not too much —
Rather too little than too great, for such
The counsel is of all the Sages old.

Artephius.

You need only to prepare the matter. Nature herself alone will perfect it: and if she be not hindered by some contrary thing, she will not overstep her own proper motion, neither in conceiving, nor in generating, nor in bringing forth. Therefore, after the preparation of the matter, beware only, lest by too much heat you inflame the bath or make it too hot. Secondly take heed, lest the spirit should exhale, lest it hurt the Operator — to wit lest it destroy the work, and induce many infirmities — as sadness, trouble, vexation and discontent..... Decoct the compositum till it be invested with a most perfect red colour.

Bacon.

The vessel for our Stone is but one, in which the whole magistery or Elixer is performed and perfected. .... Though the philosophers often repeat that the matter is to be put into the vessel, and closed up fast, yet it is sufficient for the operator, once to put the said matter in, once to close it up and so to keep it, even to the very perfection and finishing of the work. If these things be often repeated the work will be spoiled. .... Thy vessel being well and perfectly closed, is never so much as once to be opened till the perfection or end of the work. So that you see the vessel is to be kept close that the spirit may not get out.

Laurentius Ventura

Secure thy vessel that the composition may not escape and fume away, and you will obtain your end.

Pandora

Mind that your door be well shut that he that is within, may not find his way out, and, if it please God, you will find every thing terminate well.

Eirenæus Philalethes.

It is put into the glass and sealed up, before you can attain the first degree of the Magistry.

Anonymous.

Put the mercurial matter into a proper glass, seal it & place it in its warm bed for a philosophical month until it begins of itself to ferment and putrify.

Eirinaeus Philalethes.

Be careful of the closure of the vessel, lest the spirits should fly out & the work be destroyed. Keep therefore the vessel and its ligature, nor look upon this to be of little moment.... Consider with how great care Nature has shut the womb of a pregnant woman, ... with no less industry be thou cautious in perfecting this Philosophical work, lest thy labour be in vain.

PART VII.

OF THE WORK.

Water-Stone of the Wise.

My son if you ~~if you~~ will commence the work, excepting your food and raiment no great expenses are wanted. Be of a free and independent mind, and in a safe place prepare your only matter [Rebis] and reduce it into a most subtil powder, put it into one only vessel, with its water [the secret fire] well closed, and govern it with constant never ceasing heat and the effect will follow.

Aquinus.

Take the body of our first work [rebis] with the Dragons tail, that is Virgins milk [the secret △]: taking 7 parts of fresh ☿ [good secret △] add this to the matter according to the weight of the powders

Pontanus.

In the beginning digest and simmer it gently, taking great care that nothing may sublime, or, as the Philosophers say, that the woman may not rule over the husband, or the man become too potent for the woman

Pandora.

When thou seest the fixt water not ascending urge not the fire, but have patience until the spirit and the body are become one. The water [secret △] is the thing that makes white and red; the water killeth and quickeneth; the water dissolves, calcines and purifies, and the water putrefies...... Let all your care be in the decoction of the water [the whole subject

rendered liquid by the action of the secret △]. Boil it slowly until it changes from one colour to another, and be careful, in the beginning, that you do not burn the flowers or blossoms, nor the greenness. — Do not hurry, nor presume to do the work quickly and take care that he that is within may not find his way out.

Arnoldus de Villa Nova.

The Green Lion [Rebis is here intended] remains constantly in the middle until he is killed [by the secret △]. Therefore, my son, I recommend nothing else to you, but to boil our water [secret △] and our brass [Rebis] until they be gradually calcined and killed — until the colour changes and until its

blackness be gone..... Know also, my son, that in case a red colour should appear to thee before blackness [i.e. a premature redness] thou needest not to mind that, if thy glass be but well closed; as it must of necessity return to its own nature; for it is only the effect of the occidental argent viv. [🝛 ♁ ☿] overcoming the gold and conquering it, but the principle which killeth will also give life, being the father of all wonderful things.

Johan de Monte Snyders.

One of our fires [the Secret △] has a sympathy with the metallic fire — this sets on fire the metallic sulphur and augments the element, fire, in the metallic body [☉]. The third fire is a cold metallic fire [the 🝛 ♁ ☿] and may be compared to a mercury, as

it penetrates the metal [☉] like a spirit it promotes the action of the sympathetic fire [secret △] that it may penetrate the whole composition and excite the anima every where.

The cold metallic fire [W ♁ ☿] makes the metal [☉] porous, it opens and shuts, it is the beginning and the end, the first and last key; it is the foundation of the whole work and may be taken for the universal menstruum and even for the first matter.

Isaacus Holandus.

You may always work with two glasses, for the convenience of Multiplication – one for the White; the other for the Red. But as the Red stone requires a more intense heat than the White both cannot be multiplied at once by the same heat.

Although the work for both is the same yet there is a difference in the paradise water to be noticed. The paradise water for the White is extracted from Luna, that wherewith the Red stone is imbibed and multiplied must be extracted from sol – otherwise it is the same labour, but the white and red cannot be multiplied by the same degree of heat.

<u>Incertus Macrocosmus.</u>

In the first degree the Stone is called Adrop, Philosophical Lead, antimony [being in truth ♁] &c. In the second degree [🝛 ♁ ♁] it is called the Philosophers water, the Philosophers mercury. In the third degree [when the secret △ is joined to rebis and action & reaction follow], it

is called Sal alcali, our Sal armoniac, ashes of ashes, and sulphur of sulphur.

When it is become water it is azoth, when white it is called arsenic and lac virginis, when red it is called blood, red sulphur &c. When it is sharp it is called vitriol, alum, nitre: when the stone has been dissolved into water, it is called white running water, when sublimed and white it is called air, and when red it is called fire.

It will become twice black, twice of an ash colour and twice red; & after its second redness, when it looks like red wine, or human blood, that is after putrefaction, the ancients have called it the Dragon. [The names are innumerable, and often very arbitrary & contradictory.]

Isaacus Holandus.

There are three colours which must of necessity appear in the Work, black, white and red. The first two must be produced by a very low heat, which must be increased very gently.

Eirinæus Philalethia.

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We have three conjunctions.... The first is the amalgamation of gold with our mercury.... The compound is called rebis.... In this there are two natures, the one more active, which is the ☿, the other more passive which is gold. The activity of the ☿ above the ☉ is because the moving virtue of sol is sealed, that is, his 🜍 is imprisoned.... These two must be mixed.... this is a manual work, and the last manual work next to the putting and

sealing of it in the egg, that thou hast, before thou hast attained the first degree of the mastery.

The next conjunction in order is when thou hast administred and regulated [in due proportion] thy fire [the secret fire] that thy spirits shall so ascend and circulate until they have extracted out of the fixed body [☉] its most digested virtue, or subtile soul, which is sulphureous, or of great fierinefs [The ☉ is called the soul, the sulphur, the fire of Nature]

When difsolution is made, Sol then is most active, and mercury more pafsive; mercury then is as it were the feminine sperm, which being more crude and tender is sooner wrought upon by the [secret] fire,

which Sol, the masculine sperm, feels not till it be penetrated by the mercury [M ♁ ♂] and then it is forced to send forth its seed; for the formal principle resides mostly in the gold, and the material chiefly in the water [M ♁ ♂]. In the one, being thick of constitution, the formal part is sealed; in the other the little which it has is more at liberty, and consequently sooner active.

So then by the mediation of the soul [the solar principle derived from ♂ and ☉] the spirit is made one and incorporated with the body [of the ripe and unripe ☉]; for the soul being by the spirit drawn from the body, doth naturally desire to be united

with it again, and so long as it is from it, is from home as it were on a pilgrimage. The body also naturally doth desire its soul and will as forcibly attract it as a loadstone iron......

But yet this conjunction doth not retain the volatility of the compound though it is so united that the parts ascend and descend together. .....At length not only these parts, but their elemental qualities are so strangly permixt that the one doth not move in acting than the other doth in resisting, by which means they are not only united to follow one another, but fixt to abide fire together. This is the last and noblest conjunction in which all the mysteries of this

Microcosm have their Consummation. This is by the Wise called their Tetraptive conjunction.... He who arrives here may set down at banquet with the Sun and Moon. This is the so highly commended Stone of the Wise.

The same.

Without putrefaction you may not expect to reap fruit from your labour.... The cause of this death, or corruption or rottenness [which takes place in the subject in the glass during the third conjunction] proceeds from the action of continual heat, not so much of the external fire of the Athanor, as of the compound within itself; in which the fire against Nature [the Secret △], doth open the perfecte

body [☉] by continual contrition and decoction, and so lets loose its *sulphur* ... which is *fire of Nature*: so that between these two in continual action and passion, together with the external heat continually acting, the whole compound is brought to corruption — the external heate doth sublime the moisture, which again of its own accord returns continually, and doth moisten the earth so long, until by reason of the heat it have drunk up the moisture wholly, and then it dies. Unless you see this rotting of thy compound, which is done in a black colour, with a stinking odour and a discontinuity of parts thy labour will be in vain. You cannot expect to have a new form brought in till the old be corrupted & put off.

Gold and mercury are two such principles that they will for ever delude those who work with them in a sophistical way [amalgamating ☉ with common quicksilver]. They will remain the same to the end of the world unless pure gold be mixed [in rebis] with its own pure and appropriated mercury [the ΔM ♁ ⚶] and set in a due heat of digestion [the digesting heat of the secret △]. A mutual action and passion will then rise between them, which, <u>without the laying on of hands</u> by the artist, will tend to a new generation. For in a convenient fire [the secret △ assisted by external heat] in which the compound may perpetually and

incessantly boil, and the subtile parts ascend & circulate upon the gross, without intermission, the most digested vertue or saul of the fixed body [☉], which is his basis of tincture will be extracted by the water [the azoth, or solar butm. ℥ii] and this will mix itself with the pure spirit [furnished by the secret △] of the water, and with this it will ascend and return, until a total separation be made of the pure from the impure & the subtile from the gross. Then shall the body draw down its saul again, & by the power of the Most High it shall be united; and with it the spirit of life shall be also joined, so that all three shall become one, with

an union indissoluble. But all this presupposeth a putrefaction or corruption of one form, else there cannot be an introduction of the other.....

First then take thy body which is gold and thy water which is mercury [our Diana]..... mix these together in due proportion, as I have often told thee; then set them to the fire [add the secret fire] to decoct, and give them a convenient heat in which they may boil, ascend and descend perpetually, without any intermission night or day. — But especially and before all things be careful in your internal heat, viz the proportion of your water [the philosophical mercurial water or secret Fire]

for your Sulphur. That water [or secret △] you must add & supply to it in the beginning of your work, in its preparation [viz you must add this to your Rebis before closing your glass.] It is this that performs all the work within, & without this your external heat is of no value..... Let your external heat be so that your compound may boil and sublime ... till the vapours cease and are retained .. then will the compound rot, which for its similarity is called our dunghill. .....Continue your decoction and the vessel shall be beclouded & thy compound shall with constant circulation become black. This colour shall be a sign to you that you have not run your course in vain..... So

soon as thou hast complete blackness, know that whiteness is hidden therein. But before you attain to this whiteness you must have patience and pass through many intermediate changeable colours, which will be no small cheering to the workman, who must wait without tiring until the earth and heaven be united. Then shall thy elements perfectly accord, and one colour cover thy new married soul and body; and that will be like to the most pure lilly, or sublimed salt, sparkling like to a new slipped sword in the sun beams. In this whiteness is the multiplicative virtue exalted & made apparent in its first degree, by which ☿, ♄, ♃, ♀ or ♂, may be turned into pure silver in a short time.

Joannes de Padua.

Know that putrefaction, although it can be brought on perfectly in 42 days, is better to take a longer time: the longer the better as hereby no damage is done, and the body [☉] dissolves effectually; which must all be done with a gentle heat, and so the circulation and separation of the elements will be the better effected.

Flamel.

Within which [furnace] is set the Philosophical egg, which is a vial containing the prima materia, or first agents of the Stone: that is the Scum of the Red Sea, and the State of the mercurial wind [the solar liquifying compound of ☉, our ☿, and secret mercurial △]..... Take care that with a just and equal fire

you manage these proud & haughty natures..... keep them in temperate heat continually.....

View these dragons – they are the true principles.... That which is undermost, without wings is fixed, or the Male [gold]: that which is uppermost, and has wings is the Female [ΔM♁♂], black and obscure, which strives for the mastery & dominion for many months. The first [☉] is called sulphur, hot and dry; the other [our Diana] Mercury, Argent vive, cold and moist.— These are Sol and Luna [our ☽], of a mercurial origin and sulphurous; which by a continual fire [secret △ assisted by external heat], are adorned with Royal habiliments & changed into a quintessence.

These are the Dragons & Serpents which the antient Egyptians painted in a circle, the head devouring the tail: thereby signifying that they proceeded from one and the same thing, and that it alone was sufficient, and that in its revolving and circulation it made itself perfect.

These are the Dragons which the antient poets feigned, did watch, without sleeping, the golden apples of the Hesperidian gardens.

These are they on whom Jason in his adventure for the Golden Fleece, cast or poured the liquor [our mercurial water or secret △] prepared by the Inchantress Medea. [Or call Medea secret △ & her broth, azoth].

These are the two serpents which Hercules [our secret △] must strangle in his cradle.... the two serpents twined and twisted round about the Caduceus of Mercury, by which he exercises his great power and transforms himself into all shapes as he pleases. He, saith Italy, who shall kill the one shall also kill the other, because the one cannot die without the other..... Killing one another they are decocted and digested in their proper venom, which after death changes them into a living or permanent water; before which time, by their corruption and putrefaction, they lose their first natural forms, to assume afterwards another new one - better more noble & excellent.

These are the two seeds [☉, our ☿] Masculine and Feminine, which generate within the Bowels or Womb of the four elements and complete all their operations. These are the Radical moisture of the metals, viz Sulphur [gold] and mercury or argent vive; not the vulgar but ours

These two seeds .... are gathered from the dung, ordure, and putrefaction of Sol and [our] Luna. Happy are they who know how to gather this fruit; for, it an antidote may be made which has strength & power to conquer all infirmities, weaknesses, and diseases ....

The dark colours which shew themselves as they signify corruption & putrefaction, so they also presage a new generation by the gnawing and

dissolving of the perfect bodies [☉ or ☽]; which dissolution proceeds from external heat, joined with the <u>watery fire</u> [the dry mercurial water] and subtil poison of our mercury; which resolves into a mere cloud, viz into impalpable powder, whatever resists it....

At the time the matter is dissolved it grows black and generates: for all corruption is generation — therefore <u>blackness</u> is much to be desired. This is the black sail with which Theseus's ship returned with triumph from Crete, which was the cause of his father's death. Thus must this father [☉] also die that out of his ashes another Phœnix may be born, which son may become a king.

If this blackness appear not at the beginning of your operation, whatever other colours may arise, you will fail of the Magistery.... You must have a blackness which comes from the perfect metallic bodies, and cannot be destroyed in less than five Months, after which immediately follows the desired whiteness. If you have this you have enough, but not all. [By continuing the digestion it will again dissolve, corrupt, regenerate; & at length become Red].

Schola Philosophorum.

The sign of the first perfect whiteness is the appearance a little hair-like circle, passing over the top and appearing on the sides of the vessel, round about the matter in a kind of citrine or yellow colour.

The Seven Egyptian Seals.

The stone, before it wholly parts with its blackness and become white like most shining polished marble or a naked brandished sword will put on all the colours that can be imagined. It will often dissolve & as often coagulate itself again. In these operations, performed by virtue of the vegetable soul which is within it, it will grow citrine, green, red (but not the true red), yellow, blue and orange: till being wholly overcome by dryness these various colours shall vanish and end in this admirable citrine whiteness.

Incertus.

The disposition that precedes putrefaction is of great moment. Its unerring sign is perfect blackness. In every

labour it is the sulphur that causes blacknefs, and this in our Art and in the matter is the digestive power, which blackens of necefsity. From this it appears that in order to bring on this putrefaction and true radical solution, heat as well as drynefs, cold as well as humidity, are absolutely necefsary. Therefore the Philosophers teach us that we must conjoin or unite the contrary qualities of the Elements — & therefore they say: The Dragon [☉] dies not but with his brother [secret △] and sister [♒ ♁ ♁].

If you wish to see putrefaction you must employ an external moving heat..... it must not be violent, but soft and gentle only able to heat the most subtil particles, to

raise and blend them, untill the whole composition be broken, divided without any manual separation, and converted into perfect blackness: for unless the subtil particles be brought to this state, they cannot be perfectly disunited. Therefore all true Philosophers say, that putrefaction is the perfection of the thing, and exhort not to be weary of putrefaction; for according to the degree of this first philosophical grinding in putrefaction, will be that of the generation & final perfection.

Radix Chemiae.

Boil our Brass with a gentle △, until its body be destroyed and the Tincture is extracted in blackness, which is a sign of solution. When

heat operates in humidity it causes blackness, but when it operates in dryness it generates whiteness.

Water Stone of the Wise.

After blackness the matter becomes granulated, and appears like the eyes of fishes. Then there appears a circle round the matter, which looks somewhat reddish – at another time white: then it looks green and yellow, like a peacocks tail: and lastly the most brilliant white appears, and after that fire and blood-red.....

If you perceive that before solution or blackness it sublimes like a red oil, or if a red oil should swim upon the matter, which is a very bad sign, you may take the whole composition out of the glass & dissolve it de novo with mercurial water

which the philosophers have named Virgins Milk [another name for the Secret fire], or the milk of the first matter or its blood and sweat, the water of life which at the same time contains the strongest poison. With this mercurial water you must imbibe or humect the matter & boil it gently de novo, until no more ascends or sublimes in the glass, & perfect coagulation & fixation be obtained.

Incertus Macrocosmus.

In one month you may obtain putrifaction; in the second month perfect solution, calcination and sublimation – and all this is but one and the same work. In the third month it appears like a rainbow; in the fourth the agent becomes

patient and the White begins to appear. This colour lasts above two months. After this period it is not easy to commit an error in the regimen of the heat, yet you must continue until you have obtained full perfection — a ruby red powder.

Benedictus figulis.

When you read in the books of the Philosophers "take this or that" you must understand it always of this stone or its separate parts. When they speak of Mercury, understand our mercury [ΔM ♁♁]; by the water understand ☿ sublimed from its proper salt and coagulated into a salt [secret △]; and this is called Nitre and Sulphur by Bacon, which coagulates the ☿ but he means not common Sulphur ..... When they

say take the Philosophers Lead [viz. our ☿, ΔΔ ♁ ♂] presume not to take minium or red lead — for the green lion [ΔΔ ♁ ♂] take not green or blue vitriol or copper — for <u>the sun</u> do not always take gold, nor for the moon silver.

<u>Sendivogius.</u>

Open the pores of the body [gold] in <u>our water</u>, whereby the seed that is digested may be emitted and put into its proper <u>matrix</u>. Now <u>our water</u> is heavenly, not wetting the hands, not vulgar. The body is <u>gold</u>, which yeilds seed: <u>Luna</u> or <u>silver</u>, not common [but our luna] is that which receives the seed of the Gold [i.e. it is the matrix]. Afterwards it is governed by our continual [secret] fire [which is also

our water], for seven months, sometimes ten, until our water consume three [the ingredients which enter into the composition] and leave one [the Tincture].....

Cause that there be such an operation in our earth [Rebis] that the central heat [of the ☉] may change the water [our secret △] into air, that it may go through the plains of the world, and scatter the residue through the pores of the earth; and then contrariwise the air will be turned into water, far more subtil than the first water was [the whole will be liquified by the action of the materials on each other], and this is done thus: if thou givest our Old man [Saturn] Gold or silver to swallow, that he may consume them [make

Rebis], and then he also dying may be burnt, and his ashes scattered into the [Mercurial] water [or secret △] and thou boil that water until it be enough, thou shalt have a medicine to cure the leprosy [of baser metals]. Mark that thou take not cold for hot, or hot for cold, [take not common crude ♁, but our Old man], mix natures with natures [our unripe ☉ which is our old man, with ripe ☉] and if there be any thing that is contrary to Nature separate it [take away the native sulphur from the antimonial sulphur by the help of Mars] that Nature may be like Nature. Do this by fire, and not with thy hand. [The ♏ is made by fire; it is joined to the ☉ in rebis by fire,

and is ultimately changed in its whole nature by the action and reaction of these two, in and with the secret fire.] Know that if thou dost not follow Nature, all is vain. ...... This I say to you. Seek for that hidden thing [our Sophic ☿] out of which is made, after a wonderful manner, such a moisture or humidity, as doth dissolve gold without violence; yea as sweetly and naturally as ice doth melt in warm water [☉ does so in the sophic mercury when you make Rebis]. If you find out this you have that thing out of which gold is produced by Nature [i.e. the elements of gold are in it]. Although all the metals are all derived from this source, [all being composed of the same

elements] yet none of them are so friendly to it as gold; for to other things there adheres some impurity but to gold none. Besides it [our mercury] is as it were a mother unto it [the ☉]

Helvetius.

Elias the artist hath told me, that the Chalybs of Sendivogius is the true mercurial humidity by the aid of which an Artist can, without using any corrosives, extract the fixt Solar and Lunar rays, and separate them from their bodies [☉ and ☽] in an open crucible in the fire [joining the chalybs and ☉ or ☽ in rebis]; and that he can afterwards convert this volatile-mercurial tincture [by digesting it with secret △] into a Philosophical dry tincture [the Lapis].

Radix Chemiæ.

The subject or matter is but one thing, but internally it is two-fold — the Philosophers Rebis, or Res bina, a double mercury. It is likewise Trina, or Tri-una, composed of Salt, Sulphur and Mercury, or Body, spirit and soul [Rebis and Secret △]. — It is also quadrina wherein are earth, water, air and fire — two invisible qualities hidden in two that are visible.

Sendivogius.

It [our matter] is only one thing [Rebis] wherewith nothing is to be mixed but the Philosophical water [Secret △] revealed to thee more than once.

Anonymous.

Take the Mercurial matter, put it into a proper glass, seal it and

place it on its warm bed a philosophical month, until it begins of itself to ferment and putrify, & until all its humidity be consumed, and the whole be converted into a black powder or earth. In this sublimation is completed the true separation of the four elements. The cold and watry element is changed into a warm and dry earth, which is the Ravens head, and the mother of the other elements. Our work is nothing else but a natural changing and conversion of elements. The spiritual becomes corporeal, the liquid thick, and the watry fiery. The black earth must be imbibed with its own water [that is will liquify itself again] in gentle heat, and must be dried

up, until the black earth is sufficiently mundified and brought to whiteness. This is called the White foliated earth, the Sulphur of Nature of the Magnesia, wherein a new conjunction of Sol and Luna has taken place, and a resuscitation of the body.

When our fruitful earth [the white tincture] is afterwards humected or imbibed, (being thirsty) with its own proper water [secret △] it drinks that water with great avidity, until it becomes again pregnant and produces fruit an hundred fold. Proceed therefore farther with your white earth, and increase your heat moderately, until, by the continual motion of the heat it is digested into a most

excellent Redness, which is called the Red Coral, the Red sulphur, the blood, the purple gold, the burnt saffron. [Perhaps by humecting the earth with its proper earth, the author only means, that after you have the white, it will, by nearly increasing your heat a little, again relent & liquify & pass on to the Red]

Repeat this rubifying three or four times [for this however there must be an addition of new matter – the infant must be fed with his mothers milk] and you will have the most perfect Red stone, like blood in colour, with which you may tinge mercury and all the imperfect metals into perfect gold.

It is necessary that you take of the above Red tincture or sulphur 3 parts, add thereto 1 part of pure gold, reduced into a subtil calx, and 2 parts of its water [secret △]. Rub these three together in a clean glass mortar put it into a strong glass and in a graduated strong heat melt it together into a red stone. [The author here points at fermentation, but which other Artists recommend to be done without adding any secret fire].

Arnoldus de Villa Nova.

The body [☉ in rebis] receives impression from the spirit [here the spirit means secret △] as matter does from form and they act & react on each other. Therefore the body

tinges, but the spirit gives penetration. Yet the body tinges not unless itself be tinged. Its earthy thickness, oweing to its corporeity, hath no ingress. The thin airy principle is that which tinges the gold and gives ingress; & this tincture is the sulphur of the body [of ☉] extracted by the spirit.

Gold tinges not farther than its own body until its occult, inward fire or <u>anima</u> be extracted out of its fixed body and the gold be made spiritual and volatile. Our living water therefore [i.e. our secret fire] is a fire which burns, breaks and mortifies the gold more than elementary fire; and the more the gold is mixed with our living water and scoured therewith, in a gentle heat, the more is it torne asunder.

centrally opened and attenuated by our fiery living water. When the gold shall have been sufficiently tritura-ted and made one thing with our living water, then it contains with-in itself the fire-bearing [or fire-abiding] tincture. After you have tinged the body by the spirit, then the body tinges, and is full of tincture and yeilds tincture. There-for he who knows how to make a tinging venom from gold and its shadow that is luna [i.e common luna] obtains our Stone; and unless he possess this stone, made of the one and the other substance, [Sol and Luna – or Rebis & our ▽], he will not have action & reaction between his principles, nor will the one tinge the other.

Basil Valentine.

Hermes the Father of Philosophers possessed the art and prepared the stone out of mercury [our mercurial salt], Sol [☉], and Luna [aaa ♁ ♁] of the Philosophers. Many thousands have followed him, & I tell thee in truth that the Philosophers Stone is composed of two species or bodies, and with Philosophical mercury you must begin and end...... Our coagulated mercury [mark the expression — coagulated, not running mercury], which is a mineral [♁], must by art be converted into water, into its prima materia; that is into a mercurial water [by the action of the secret fire on the Rebis]. It is therefore a stone & yet no stone, out of which a vola-

latile fire in the form of water is made [viz our azoth] which drowneth and dissolves its volatile mother [the [illegible] ♄ ☿] and first father [☉].

Turba Philosophorum.

The artists in Alchymy ought to know that it is impossible out of the body [rebis] alone to make the glorious medicine without the Spirit [the secret △]. Nor, on the other hand, is it possible to procreate the true medicine out of the spirit alone without the body. The reason is, because our body, prepare it how you will, cannot acquire more fusibility by its own power, than what is proper to it; nor can the Spirit, prepare it how you may, be altered from its own volatile nature, nor be perfectly fixed

without the mediation of the body; for it is indispensably requisite that the medicine or tincture be made fusible, living, tinging, and permanent in the strongest fire; which requires for its accomplishment an equality of the elements; and to a certainty this equality, or harmony of the elements, can never be obtained without a conjunction of the body [rebis] and the Spirit [secret △], for by their union both concur to this end, & the body is spiritualised at the same time that the Spirit is corporified and fixed.

Clangor Buccinæ.*

Take the black earth [rebis] finely triturated, and imbibe it with mercury [viz our secret △], and place

* The Sound of the Trumpet.

it in warm ashes to dry up. Repeat this imbibing a second, third & fourth time, until the earth itself be sufficiently white and fixed. [The Philosophers in general follow a different practice, avoiding imbibition till they have obtained the perfect white or red]. Azoth, that is, the mercurial water and the fire, wash and whiten Laton, that is the black earth, and take away its obscurity. The preparation of the earth is always made with the water. Therefore the clearing of the earth will depend on the dealbation of the earth and its washing.

When you imbibe the black earth with the mercury [secret △] take care that you do not burst your glass. The imbibing must always be done

on warm ashes. The time between each imbibition, to dry the matter up again, will be twenty or thirty natural days. To the dried earth put of your mercury [secret fire] a sixth or a seventh part of its weight. Seal the glass, and over a gentle heat, the vessel being placed in ashes, dry and congeal the matter. This you must repeat at least four times — the more the earth shall be dissolved & congealed the more penetrating & subtil will it become. The water [secret △] is the spirit that purifies, subtilises & dealbates the body [rebis.].

Flamel.

The earth [rebis] with its own water [secret △] comes to putrefaction, & becomes pure again of itself; (and

when well purified the whole work, by the help of God, is well governed. Azoth and fire whiten Laton [the putrified body] and take the blackness from it. Therefore Morienus says Whiten laton. This is the composition of the Wise men before me. Mix, says the Turba, the dryness of the black earth [rebis in powder] with the humidity of its own water [the azoth proceeding from 🝛 ♁ ♂ and secret fire] and simmer them until they be made White, and so will you have the water and the earth made white by the water.

Rosarium Arnoldi Villanovani

Should the earth not be white enough, grind it with water [the secret fire] and calcine [i.e. digest] it again; for Azoth & fire

wash Laton and take away its obscurity. Every preparation must be done with the water; therefore according to the degree of the purity of the water will be the purity of the earth, and the more the water is washed the whiter it will be.

Marsilius Ficinus.

Mercury [not the vulgar] mollifies the gold, and extracts the soul from the body when the golde is sublimed with the true water of life [secret fire].

Opus desiderabile.

The concocted mercurial water is called Oil and Ointment, that is the perfected Magistery. It is called water when it washes Laton [i.e. when the whole compound liquifies]

and afterwards it is called <u>oil</u> when it tinges – and the <u>water</u> is called <u>the spirit of life</u>. The anima is the tincture, which is concealed in the spirit. Therefore the soul [☉] is sown in the foliated earth [ΔΔΔ ♁ ♁] which retain it. The black [the pulverised Ribis] has ingress into its water [secret Δ].

<u>Turba Philosophorum.</u>

Know ye that the arcanum of the Golden Work is made of the Male [☉] and female [our Luna]. The Male I have shewn you is concealed in our Lead [viz in the ΔΔΔ ♁ ♁, when these two are joined in Rebis]. The female is our Auripigment [illegible] which is our lead. In this the male rejoices with the female [in rebis] for she is helpmate to the male. But the male receiveth from the

from the female a lingering spirit [furnished by the ♁]. When you have mixed these [the ☉ and All ♁ ♁, joining the two in rebis]; put them into a glass vessel, and grind them with the most sharp vinegar of Ethelia [another name for the secret fire] and boil the whole during seven days. Beware that your arcanum does not fume nor smoke. Take care that it cool not in the night, and, if you will, lute your glass for the greater safety.

When you see it perfectly dry imbibe it with the sharp vinegar of Ethelia [add more secret fire.] Thus have I explained to you the the power of our Auripigment, which is the female through whom our arcanum is perfected.

Glasarius, in Turba.

The woman [Beia] dissolves the man [Gabricius], and the man fixes the woman in the end. Kalid a great Philosopher says: It is nothing but the union of the 4 elements; & it is called one thing when the metallic substance [rebis] and the substance of the water [secret fire] become inseparably united; so that the one, a volatile spirit, and the other a fixt body [i.e. the ☉ in it is a fixt body] are in the end fixed together inseparably.

Incertus.

The first and principal solution is a reduction of the imperfect body [♁] into a liquor or chaos. 2. The solution of the Elements is a separation of the Chaos by circulation, viz.

into Mercury, Sulphur and Salt, or into Spirit Soul and Body, or into water, fire or oil, and earth. 3. The Philosophical solution is a solution of the Man and his Wife during Putrefaction. 4. The solution of the ferment [☉] is a reduction of the luminous Sulphur [of the ☉] into either the White or the Red Oil [Here the Tinctures are considered as Oils or unguents – when specificated they are Elixers.] 5. The last solution is a solution of the Stone itself, and of both Elixers [i.e. of both fermented Tinctures] to augment their power and efficacy. [It looks as if Incertus fermented before multiplying with secret fire].

Alphedius.

When we dissolve we calcine, without

any interval of time – so we sublime and compose: for between the solution and composition of the body and spirit [Rebis {Secret △] there is no lapse nor loss of time. Conception and Desponsation is made in putridness in the bottom of the vessel. Putrefaction is effected in a very low heat, like that of warm and moist horse-dung, and in no other heat; so that nothing may ascend; for if anything should ascend the principles would be separated, which must not be, until the Male and female are perfectly united and the one receiveth the other. The sign of this is perfect solution, on the surface a black colour which is the crude tincture, and therefore must be carefully preserved by gentle heats.

Water Stone of the Wise.

Seek three in one thing and one in three. Open these and shut them up again and you have the whole Art. Solve et Coagula. The Spirit [secret △] will give the soul [of the ☉] to the body [Rebis]. The Spirit attracts the Soul and returns it to the dead body, until all the three remain perfectly united. The body [principally the ☉ in the Rebis] must be dissolved, must die and putrefy, while the soul [the volatilised ☉ and 🜍 of the rebis] and spirit [secret △] leave the dead body. Yet after some time they re-unite, during the last degree of heat, glorified in the highest perfection.

Nuysemente.

Repeated solutions and fixations communicate to the Elixer a power

to penetrate metallic bodies. But for this it could have no ingress. Therefore the youth Hermaphroditus [the ☉ is here intended though commonly the Hermaphrodite means Thebis] and his tender Virgin <u>Sal Macis</u> [our Diana], must be dipped in the Fountain [the solution effected by adding Secret △ to Rebis], that the one may embrace the other, and that he may be able to say to her: "The time will come when my Virgin will never be separated from me, nor I from her; and that our union will continue inseparably, and both our bodies possess but one heart and one face [in tinctura alba et Rubea] Let the Island Delus appear immovable, and let Apollo & Diana [☉ and 111 ☿ ☿] dwell therein, [united in one regenerated body, the Tincture.]

H. Van Batsdorff.

We have two fires, an internal — [the Secret △] and an external: the one without the other can perform nothing. If you wish to see a good effect from these two they must be managed with prudence .... the external must not be too violent for the internal, or all your industry will be fruitless; the volatile will be separated from the fixt and, as our mass is extremely fusible, it will melt and sublime, which has happened to me several times, so that my work was spoiled and came to nothing. But, as Count Bernard says, the fire must be an equal digesting, continual heat, not too violent. In your first degree of heat, during the solution, you must not hurry, for unless

your body be properly dissolved, a true fixation of the volatile will never follow. [There must be a slow gradual solution. If the heat be too great there will be a separation of the more volatile from the more gross part of the compound, which must not be.]

Nodus Sophicus enodatus.

Count Bernard Trevisan, in his Practice says: The Fountain (M155) is as it were a Mother to the King [☉]. She draws him to her, and killeth him, but the King rises again from death, through her, and unites so firmly with her, that he becomes invulnerable.

Although Gabricius [☉] is, in the opinion of the world, more precious & valuable than Beja, yet by himself he can produce nothing. That virgin

Beja, <u>our blessed water</u>, the Philosophers have concealed in their books under many names [as Beja, our Moon, our mercury, our blessed water in which ☉ gold dissolves as ice in warm water, our Chalibs, our Steel &c. &c.].

Water Stone of the Wise

The terrestrial body of Gold must be dissolved, destroyed, putrified and deprived of all its powers [or natural properties] and this in the beginning of the work, assuming first a dark and afterwards a perfectly black colour, which the philosophers have called the Ravens head. This commonly takes place in forty days. During this putrefaction the anima of Gold is extracted & separated, & is carried aloft and totally separated from the body, the body

remaining for some time without life, and the ashes at the bottom of the vessel.

Ludus Puerorum.

The whole mixture out of which our humidity is extracted is called magnesia – and this humidity of ours we call Argent vive.

Eirenaeus Philalethes.

Our Stone is made out of one thing ["for Nature doth produce Metals, according to their species, out of mercury alone"], and of four mercurial substances, whereof one [gold] is mature, the rest [♄, ♂, ☿] crude but pure; of which two [♄ and ♂] are drawn out of a mineral by the third [viz ☿], which is wonderfully joined with a temperate, not violent fire, and so cocted every day, until all be made one by a

Natural conjunction, most secret, not manual. [The last named substance viz ☿ when applied to extract from the others their hidden virtue to produce from all one quintessential virtue, is in union with the Muriatic acid and so becomes a fit fire for the internal operation].

Eireneus Philoctetus.

Pursue our Diana [M ♄ ♂] with great industry, whose beauty is singular and qualities excellent. She is more fair, more grave, and yet lively and more fit for generation than any other; marry her to the Sun [gold], and their offspring shall be your reward. And for your instruction know and note it well, that our water or mercury [or Diana] is a compound simple. Compound

in respect to quality [partaking of the qualities of its ingredients ☉ and ☽], simple in respect to matter and homogeneity [being wholly mercurial]: The matter is watery, the quality fiery, which [qualities] are, according to the doctrine of elements [which is nonsense], reconciled by Air, but according to the principles thus: The Matter [the whole matter Rebis viz Sol and Diana] is mercurial, the quality Sulphureous, reconciled by salt; which also may be, & sometimes are, called the water, the spirit and the blood - or body, soul & spirit. Take it either way, but be sure to understand them scientifically or practically..... Salt [the salt of Nature, as our Diana is often called, is here meant] prepares Sulphur

[viz ☉], salt and sulphur [viz rebis] prepares mercury [our secret fire], Mercury preserves them: so that without salt, sulphur cannot be prepared or set at liberty from his prison [the body of ☉], it being the only key thereto; without salt and sulphur [Rebis], mercury [the secret △] cannot be qualified; and without mercury [the sophic fire], salt [AAA ♁ ♂] and sulphur [☉] can effect nothing.

Metallurgia

The matter is nothing but argent vive and sulphur, as the antients say, or sulphur, mercury & salt. This can no where be found nearer and better for our purpose than in saturn [not his male child, lead but his daughter ♁]. When clarified

and spiritualised it is the medium between running mercury and the metals [the only medium by which the two latter can be inseparably united. It is that temperate substance between the fixt and the volatile, which is the nearest matter of the Tincture. Does not this contain the sulphur, salt & mercury spiritualised [is not this the recipient, and therefore called by philosophers the vessel, in which, when perfect solution is effected, the principles are deposited] which may very easily by the power of gold [which furnishes the sulphur] be refixed into a Tincture?

This is the heaven [or sphere] of Saturn mentioned in the Turba, — the mother of Sol and Luna. By

mercury [the secret △] you must dissolve the Stone [Rebis] & reduce it into tincture by volatilisation and fixation: then the true Gluten of the Eagle [the solar antimonial butter] as Pythagoras says is produced which unites with the blood of the lion [gold]. The Philosophers have concealed this true conjunction as their greatest secret....

When by our art we make the perfect sulphur [gold] to re-enter the matrix of his mother [our Diana] uniting him [in rebis] to that body whence he had his origin, he may again be born a second time, [if the proper menstrual water, or secret fire, necessary for his growth and nourishment, be added in due proportion].

Vade Mecum Philosophicum.

I conceive this to be the sense of what you have said: I am to take the perfect body White or Red [common fine Silver or Gold] for the Root of my Work. This must be united in a just weight with the imperfect body [our unripe gold] very pure & well cleansed from its terrestrial superfluities: to which I must then add a skilful proportion of pure Mineral water [the Secret △]. .... In the first entrance of the work the perfect body is calcined by marriage with the imperfect [when these two are joined in Rebis], and so being exquisitely mixed [for the perfect dissolves in the imperfect as ice in warm water] they are put into the philosophical egg [with the pure mineral water]. The fire is then to

be administered, through its degrees, boiling night and day untill the work is perfectly finished [without performing any other operations whatever; for all the other labours of which the Philosophers speak, as putrefaction, sublimation, destillation, circulation & separation of elements, making black, white and red &c. &c. are the operation of Nature on the matter in the glass, without any laying on of the hands of the Artist. This is the whole secret, the whole labour of this wonderful production, which the philosophers have hidden with so much care, and yet have actually revealed in their writings, but in such a manner that the treasure shall not be obtained without labour].

Incertus Macrocosmus.

The Augmentation or Multiplication of the Stone can be performed in two ways:

1. By repeated solution and coagulation. This Augmentation increases the Stone in Virtue.

2. The second way is by Fermentation, which increases the Stone in quantity.

The multiplication by Fermentation is soonest accomplished. What has been resolved or opened operates the quicker when fixed by its own ferment [☉ or ☽]. It is with this as with leaven — a small quantity leavens the whole lump.

The same takes place with the philosophic stone. When projected on imperfect metals it transmutes

a large quantity of them into good gold.

The tincture is the living gold of the Philosophers and is taken from its inward sulphur, which in multiplication must be caught like a vapour by the moving [or volatile] principle. The siccity or dryness of the sulphur is the coagulating principle; and it follows, that the humidity of mercury must be the dissolving principle and the principle of Multiplication, whereby the body may be opened and multiplied; and that the moving and coagulating principle must be added to the Anima Solis, which is the tincture.

During projection the subtil informing spirit is transplanted.

If you ask, which of the two multiplications above mentioned is the best and most useful? it appears by Reason & Experience, that the multiplication by fermentation* is the truest and most certain — for in all things that which is confirmed by its leaven is more perfect than that which is not. When this fermentation is properly done the event will prove that what can in the first projection tinge a hundred will in the second tinge a thousand parts, and you may exalt it as far as you wish.

The more the stone is dissolved with its soul, anima or volatile spirit, and congealed again each time, the more is the tincture

* The fermentation [illegible]

multiplied, not only in quantity, but in virtue and subtilty, and in projection will fall on or transmute a greater weight of metal.

There are various methods of multiplication. Some bring the medicine into a red powder, others into a hard brittle mass. This is of no consequence provided the work itself be right.

Arnoldus de Villa novo.

By putrifaction and frequent reiteration thereof the Philosopher's Stone is augmented in virtue. Remember this my friend!

Scotus.

Multiplication is either in Virtue, which is done by alteration or subtilisation, by dissolving and re-congealing — or in Quantity, and

this is done by adding new matter [i.e. by corporeal fermentation].

Incertus Macracosmus.

The multiplication in quantity is nothing else but an augmentation in weight, so that you obtain more powder in quantity but neither diminished nor increased in power.

The same.

When your decoction [Tinctura alba] is completed you must know its weight. Add to it one fourth of its weight of the congealed water — we mean that congealed water which is our volatile spirit, our Dragons tail, or White sperm, all which names mean the same thing. Put this fourth part to the tincture in the same vessel, with-

without taking the fixed Dragon [Tinctura Alba] out of the vessel. Then shut the vessel very close & lute it; and decoct as before, until it is dissolved and congealed again.

Repeat the imbibition, inspissation, vivification, solution and congelation several times with our water, in one & the same vessel, without ever taking the dragon out of his den, but there kill and revive him [by the means indicated] & he will each time become more spiritual than before, and a white, cristalline matter, fixt, fusible & tinging.

Vade Mecum Philosophicum.

When the perfect powder, White or Red, is taken out of the Philosophical egg, it appears like the most impalpable

powder, whose atoms appear more minute if possible than those in the sun's light; and yet it is very ponderous, like burnished gold [or silver]. But when united to or mixed with a perfect body of its own kind, it appears like white or red glass.... easily pulverisable..... The powder in its first state, whether aurific or argentific is too universal or indeterminate — too far above specificated metallic nature [for instant projection] and therefore must be familiarised to metals by mixture with a perfect metallic body.... The philosophers advise us to project by gradation till projection ceases — that is to project 1 part of the tincture on 10 parts, and again one part of the latter on ten, until after the last projection [no longer glass but] pure ☉ or ☽ comes from the fire.

If in its first state the stone should only go 1 upon 100 parts, yet by reiterated solutions and coagulations, the energy, penetration and virtue of the tincture may be increased to such a degree that its extent can hardly be calculated.

If projection be made on mercury, as is mostly done, let the mercury be heated in a crucible, until its crackling noise announces its approaching flight. Then the known quantity of the fermented elixir must be projected on it, which enters in an instant and tinges & fixes the ☿. .... The heat must then be augmented till you perceive the matter in the crucible flow thin & clear. When poured out it will be found to be gold or silver, according to the kind of elixir.

.... The tincture obtained by one continued linear motion, by the first circulation, is called, when perfected, the elixer of bodies. This must be cibbated by 7 imbibitions, and with the last it must be putrified, whitened, and again congealed and fixed. It is then called elixer of the second order. When this is afterwards physically married with its true ferment [the perfect body], decocted, putrified, whitened, sublimed and exalted, it is then called exlixer of the third order. As the first obtained tincture is called the Elixer or Tincture of bodies, so the last is called the elixer of Spirits.... The second Elixer or the Elixer of the second order, is a middle substance, between the first and the third. When the stone or tincture of the first perfection is

imbibed or cibated, and decocted as at first, you obtain this medium or elixer of the second order; which therefore deserves to be called the spiritual elixer – because the first tincture has now received 7 imbibitions, and with the last of them has been putrefied & renovated. Yet this is not the perfect Elixer of the third order, since it has not yet received the philosophical fermentation [viz with ☉ or ☽ in the crucible as before directed]; after which fermentation the Elixer, like common fire, can be multiplied continually.

Many working in this art lose their labour by making projection on impure metals...... but when melted with a perfect metal, of its own species, whereby it is converted into a metallic tinging glass, then and

not before; it flows like wax on an imperfect ignited metal, or when thrown on heated mercury. The imperfect metals, being too far removed from perfection, the unfermented tincture does not enter fast enough; not having affinity for the imperfect metals of strength sufficient to separate their scoria in a strong heat. Therefore the powder or tincture gets confusedly mixed and dispersed among the faeces, and the hope of the deluded artist is frustrated.

Allegorical Terms, whereby the Philosophers have hidden their Secret Meaning.

Pure ☉, without any double meaning is intended by the following terms:

The Root — the Radix — our mature sulphur — Red Brass — Terra Lemnia — Laton — The Red man — Apollo — Phœbus — Sol — The King — The male — The male seed — The husband — The Man — Gabricius — The Red Lion — The Dragon without wings — The fixt sulphur — Our Sol — The Toad — Hermes Tree — The fire of Nature.

The Crude Matter of which our female is prepared is called:

Saturn — Senex — the Offspring of Saturn — Saturns child — Saturnia — the vegetable Saturnia — the most beloved daughter of Saturn — the Son of Saturn

The female, when joined to ♂,
is called:

Venus, because of her intercourse with ♂ before she is married to Gabricius — The Dragon with wings — The Babylonian Dragon — Mercury — immature ☿ — our ☿ — The first menstruum — The menstrual water — the first sophic Mercury — Chaos — White brass — The Woman — the white woman — the female — the Wife — the queen — the Mother — the sister — Luna — the Moon — our ☽ — Beija — Diana — Andromeda — Fair Phebe — Our vessel — The Matrix — The feminine sperm — our earth — The ground — Our first solvent — Our first water — The Fountain — Magnesia — The middle substance — The

unnatural fire, because of the ♂ contained in it — The Serpent — The sieve — The Marble — the Miller — The Green Lion (or unripe gold).

Sendivogius calls it "our Old man"

The Secret Fire of the Philoso-
phers has many names.

It is called: the Spirit — The Spirit of Life — The water of life — The water of our Sea — The Mineral water — The water — Burning water — Ardent Water
The Fire — The Secret fire — Fire against Nature — The invisible fire — The inter-nal fire — Our fire — The fire of snowy whitness — A fire continual, digesting, not violent, subtile, inclosed, aerial, surrounding, altering and not bur-ning — clear, close, altering, circula-ting, penetrating and alive — The mover — The first agent — Philosophi-cal vitriol — That subtile nature clean-sed by sublimation — The fat of the mercurial wind — Our mercurial wa-ter — The second sophic Mercury —

The venomous fiery Dragon — *Medea* — *Theseus*, who had black sails to his ship — The unhappy spring, in Ripley Revived p. 312, 313 — The Porter or Servant of Count Bernard — Artephius's Lamp fire — The Eagles — The Virgins of Dastin — The Vulture of Hermes — The Priest.

It is also called Venus — The Nymph Venus — "The Goddess Venus born of the froth of the Ocean" (Ovid), because of the marine acid which enters into the composition of *the water of our Sea*, which acid is the Alchemists *universal lunar mercury*.

The First Marriage.

Is the union of Sol and Luna — Male and female — Gabricius and Beija — Phœbus & Phebe

The product of this union is Rebis, i.e. Res bina — Arsenic — Our hermaphrodite.

This marriage is performed in the crucible.

The Second Marriage.

The Priest marries them a second time in the Glass — He is the Porter that attends the bath — the fire that warms it.

When (☽) our Diana is united with (♀) the nymph Venus it forms this character ☿ i.e. Mercury, viz the third and last genuine mercury of the Philosophers, called Azoth — the

Bath of Trevisan — the Balneum Maria — Sharp Vinegar — Horse Dung — moist fire — the Vinegar of the mountains of Sol and Luna — the Dragon or serpent with three heads, born of the slime of the Earth.

Give our Old man (our Chaos) Gold or Silver to swallow (in the First marriage); let him be burnt to ashes (i.e. after this phiosophical calcination of ☉ reduce the mass, when cold, to a powder); throw his ashes in the water (i.e. in the secret fire, making the second marriage); boil until it is enough and you have a medicine to cure the Leprosy [of men and of metals.]

Observations

"Know that all your progress in this work is to ascend in bus & nubi (that is in nubibus). Therefore I charge you to sublime in a continual vapour: boil night and day without ceasing." Exposition on Ripley's Epistle p 41.

"If any then should ask us what our natural operation of the Stone is? we would answer: Making of active natures passive, and passive active by continual decoction. — We boil continually, and when the spirit (secret △) is active there is a constant ascension and descension, and the body (Rebis, ☉) is dissolved and made to ascend like a spirit; and when the body (☉) is active the fumes by little

and little cease, and the compound remains below, boiling without fuming, and thickening and at last calcining, and this is without hands repeated three times [In blackness, Whiteness, and Redness we make 3 unctuous calces] the fire only being kept continually; and then a sabbath of rest and perfection is attained" — Ripley revived, p. 185, 186, 199, 253

"It is then nothing else but a boiling of hard and dry bodies [gold or silver] in our Mercury [All ☉ ☽] in a convenient fire [the Secret Fire], so long until they be dissolved and made thin: then the same fire makes them fly, and flying they condense and return in drops on the body [the portion of ☉ ☽ covered ☿ not yet dissolved] and moisten it,

and by often returning, brings it to its own nature" [i.e. volatilises the ☉.]
Ripley Revived p. 192.

"When thou hast the true mastery of our dissolution thou needest not to care for congelation, for governing it with thy fire thou shalt obtain coagulation without laying on of hands" Ripley Revived p. 197, 214.

In this work calcination, dissolution, sublimation, putrefaction, separation, conjunction, death & regeneration are all performed in one vessel and by one linear procedure without laying on of hands
Ripley Revived p. 197, 209, 213, 214, 218, 225, 226, 233; 285, 301, 325, 327, 388
Ashmole's Theat. Chem. p. 319.

The first Operation (after preparing the matter) is to get blackness, which will appear in the first regimen by continual decoction. Ripley Revived p. 336. — The matter will flow in the vessel, as soon as it feels the fire, will ascend in fumes, condense & return to the body (☉). This continues till all be brought into a state of circulation - after which the 🜍 of the body (☉) lays hold of the spirit and soul & all congeals in the bottom of the glass, growing every day more & more black — p. 337, 338.

Then shall the **vapours** cease p. 343 _ Bloomfield p.

Be now careful of your heat; not to increase it, so as to hinder conjunction p. 355.

"I swear unto thee upon the

faith of an honest man, that if thou urge thy fire, so as to make aught to sublime, in the days of this regiment, thou wilt destroy the work irrecoverably." Secrets Revealed p. 96.

[i.e. after the ascension and descension of the Azoth has ceased of itself conjunction begins in perfect blackness, which increases daily. If you now increase the fire you hinder this conjunction you burn the tender matter, you destroy the work.]

In fine: Take the true material principles and put them into the glass: put the glass in such a heat that the matter may boil & gently send up fumes, but only in such quantity that they may condense

and return to the matter below. Continue this degree of heat till the matter ceases to sublime but still keeps slowly bubbling. It will now get blacker & blacker like melted pitch. Many colours will follow & the matter at length will become white. Then increase the heat a little & in time it will become red.

After that point is gained you can proceed no farther without a repetition of the first work. Be cautious not to vitrify the work. Secrets Revealed p. 110.

Finis.

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